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Biography.

MEMOIRS OF DR. FAWCETT:

OR,

A Review of An Account of the Life, Ministry, and Writings of the late Rev. JOHN FAWCETT, D. D. who was Minister of the Gospel fifty-four years; first at Wainsgate, and afterwards at Hebdenbridge, in the parish of Halifax.

THAT the memory of the just is blessed, and their name better than precious ointment, is strikingly exemplified in the excellent man whose life is here recorded.

He was born January 6, 1740, near Bradford in Yorkshire. His father died when he was in his twelfth year. At the age of thirteen he was put apprentice for six years at Bradford. From his early years he was fond of religious books, especially of Bunyan's Pilgrim's Progress, and Heavenly Footman; Alleine's Alarm; and Baxter's Call to the Unconverted. During his apprenticeship, the Bible was his constant companion; and between the ages of twelve and fourteen he read it over repeatedly.

His thirst after knowledge appears from the following particulars. He had a small lodging room to himself. His master and mistress, with the domestics, retired at an early hour. He, among the rest, took his candle up stairs, and, to avoid suspicion, when he had been a little time in the room, concealed the lighted candle under an earthen ves-

sel till he supposed the family were all asleep, when he betook himself to his delightful employment for a considerable part of the night. No small portion of his pocket money was employed in the purchase of candles. Sometimes he tied a weight to his foot, and at others fastened his hand to the bed-post, that he might not sleep too long. These circumstances do not deserve imitation; but they show the decided bent of his mind, and should incite more highly favoured youth to value and improve their privileges.

About this time, Mr. Whitefield came to Bradford.

"The impression made by the preaching of Whitefield on the mind of him who is the subject of this narrative was indescribably great, and remained unabated to the close of life. He preserved his portrait in his study, and the very mention of his name inspired the warmest emotions of grateful remembrance. For natural, unaffected eloquence, he considered him as superior to any person he ever heard. His whole soul was in the work; his

words fell from his lips with majesty and power; and he had such command over the passions of his audience, that thousands were melted into tears at once. His voice was amazingly powerful, so as to be heard distinctly to a great distance; it was, notwithstanding, full of harmony and grace. It was customary with him to introduce his discourses by some striking passage from the energetic writings of the prophets, or from some part of our Saviour's discourses. He often roused the attention of his audience by such expressions as the following: 'O earth, earth, earth! hear the word of the Lord!'—'If any man have ears to hear, let him hear.'

"The first time our young disciple saw and heard this eminent man of God was at Bradford, in an open part of the town, near the water-side. No place of worship could contain the concourse of people assembled on that occasion. The text was John iii. 14. 'As Moses lifted up the serpent in the wilderness,' &c. His own language will best describe what his sensations were on that interesting occasion: 'As long as life remains, I shall remember both the text and the sermon.' He admired, he was astonished with almost every sentence, both in the devotional exercises and the sermon.

"Though he had read much, and been regular in his attendance on public ordinances, yet from early prepossessions, and the general strain of the sermons he heard, he was far from having clear conceptions as to the ground of a sinner's acceptance with God: 'he saw men as trees walking.' But this Apollos, who was 'mighty in the scriptures,' even by one sermon showed him the 'way of God more perfectly' than he had ever seen it before. The glimpses he had before enjoyed suddenly became clearer, and gospel light beamed upon his soul with resplendent rays. The mode of address was quite new to him, and

brighter scenes were disclosed to view—a God reconciled through the atonement of a suffering Saviour, with the free and gracious proclamation exhibited from the divine word, at once dispelled his unbelieving fears, and filled him with 'joy unspeakable and full of glory.'

"Mr. Whitefield preaching again in the evening, he requested leave of his master to go and hear him, which was granted, though with some hesitation. He evinced a degree of displeasure at his eagerness, and inquired who had put it into his mind to follow this strange preacher; to which he replied, that he believed it was the Almighty. At the evening service the same truths were held forth which he had heard in the morning, from that striking passage, 'For this purpose was the Son of God manifested, that he might destroy the works of the devil.' The preacher showed what those works of the devil were,—some evident before the eyes of man in the idolatry and profaneness which prevailed in the world; others in the minds even of those who were more regular; namely, prejudices against the truth, self-righteousness, &c. and he then proceeded to set forth the ability of Christ to destroy these works, and the manner in which he effects it.

"It appears by the following extract from his diary that he had then entered upon his sixteenth year. 'In the sixteenth year of my age, it pleased God graciously, and more particularly than ever before, to work upon my mind, and to give me a deeper sense of my lost condition by nature.' . . . From this time he began to make a more public profession of religion, and connected himself with the Whitefieldite Methodists. He attended their private meetings as often as he was allowed: these were sometimes protracted to an unseasonable hour, so that being too late to gain admittance into his master's house, who was in the habit of retiring early to rest,

he not unfrequently spent the remainder of the night in the open fields, or under sheds.

“Whenever Mr. Whitefield came into the north, he eagerly embraced the opportunity of attending his ministry. His next visit to Bradford was in the year following. Mr. Whitefield, in one of his letters, dated August 24, 1756, says, ‘It is now a fortnight since I came to Leeds, in and about which, I preached eight days successively, three times almost every day, to thronged and affected auditories. On Sunday last, at Bradford, in the morning the audience consisted of above ten thousand; at noon, and in the evening, at Birstall, of nearly double that number. Though hoarse, I was able to speak so that they all heard.’ These religious opportunities were often mentioned by the subject of this memoir as having produced an uncommon and lasting effect upon his mind. After having heard him at Bradford in the morning, he followed him to Birstall, where a platform was erected at the foot of a hill adjoining the town, whence Mr. Whitefield had to address an immense concourse of people, not fewer, as was supposed, than 20,000, who were ranged before him on the declivity of a hill in the form of an amphitheatre. Much as he was in the habit of public speaking and preaching to large and promiscuous multitudes, when he cast his eyes around him on the vast assemblage, and was about to mount the temporary stage, he expressed to his surrounded friends a considerable degree of intimidation; but when he began to speak, an unusual solemnity pervaded the assembly, and thousands in the course of the sermon, as was often the case, vented their emotions by tears and groans. Fools who came to mock, began to pray, and cried out, What must I do to be saved?”

“The mighty impulse which Mr. Whitefield and his coadjutors had given to the professing world, was the means of exciting a general spirit of inquiry on religious subjects,

and of bringing forward to notice talents which might otherwise have lain dormant. Considerable numbers of those who were afterwards the most distinguished pastors of dissenting churches, dated their conversion from attending the ministry, or perusing the writings, of these apostolic men; and to this revival many of those congregations which have continued to flourish and increase to the present day, owe their rise. The mantle of Elijah dropped upon many Elishas; and a portion of the spirit which actuated Mr. Whitefield not only rested upon his immediate followers, but, blessed be God, the sweet savour of it still remains. By this spirit the Protestant church in Great Britain is distinguished from the professors of the same faith on the European continent, who have long been in a declining state. Notwithstanding the awful judgments with which God has lately visited them, many, alas! yet remain in an awful state of stupor, having left their first love, and lost the zeal and fervour of their ancestors. This spirit has been the life and soul of the missionary exertions which have so much distinguished modern times; and we have reason to believe that it will spread and prevail till that glorious period, when all the kingdoms of this world shall become the kingdoms of our God, and of his Christ.”

“On the 26th of February, 1758, being then just entered on his 19th year, he came before the society at Bradford,” of which Mr. W. Crabtree was minister, “as a candidate for baptism and church fellowship. Having given great satisfaction to those who were present, he was baptized the 11th of March following, and soon after admitted a member of the church.”

Our limits compel us to pass by a mass of interesting information, relating, amongst other things, to the state of religion, and to a great number of celebrated preachers, which we should otherwise be strongly inclined to give to our readers, but

for which we must refer them to the work itself: we shall therefore confine ourselves to a few of the more prominent particulars in the life of this excellent man.

In 1759 his apprenticeship expired, and he married a member of the church, who proved an excellent wife, and died March 30, 1810. The whole of his life was a course of early rising, improvement of time, industry, frugality, and fondness for reading. From his diary may be perceived his spiritual-mindedness, his humility, his industry, and his habit of meditation and self-examination. In July, 1760, his thoughts appear to have been turned towards the Christian ministry, with a view to which he learned the Latin, Greek, and Hebrew languages.

“I have been taught,” said he, “that, according to the Greek proverb, THERE IS NOTHING IMPOSSIBLE TO INDUSTRY, especially when it is attended by the blessing of heaven, which is what I desire to seek at all times. The Lord has favoured me with three things, which afford me matter of encouragement:—a good degree of bodily health; more leisure than usual; and the choice of necessary books.”

Having received an invitation from the church at Wainsgate, he removed thither in 1764, and was ordained July 31, 1765. In the year 1766, he received the following letter from Mr. Whitefield:

“London, Sept. 1, 1766.

“DEAR SIR,

“I have been so often imposed upon by letters from strangers, that it is high time to be a little more cautious. Besides, bodily weakness prevents my writing as formerly: but your letters seem to evidence simplicity of heart. If truly called to the glorious work of the ministry, of which I can be no judge at this distance, I wish you much prosperity in the name of the Lord. The language of my soul is, ‘Would to God that all the Lord’s servants were prophets!’ A clear head, and an honest, upright, disinterested,

warm heart, with a good elocution, and a moderate degree of learning, will carry you through all, and enable you to do wonders. You will not fail to pray for a decayed, but, thanks be to God, not a disbanded soldier. O that the last glimmerings of an expiring taper may be blessed to guide some wandering souls to Jesus Christ! As yet ‘the shout of a King is heard amongst us.’ Whether I shall ever visit Yorkshire again, is only known to Him ‘who holdeth the stars in his right hand.’ Kind remembrances to all who love the Lord Jesus in sincerity. Brethren, pray for us. I retain my old name, ‘Less than the least of all saints;’ but for Jesus Christ’s sake,

“Yours in our common Lord,

G. WHITEFIELD.”

In 1773, he set up an academy. In 1774, he was attacked by a violent illness, during which he wrote “The Sick Man’s Employ;” and after which he frequently had heavy and long continued bodily afflictions. In the spring of 1776, he removed his residence from Wainsgate to Brearly Hall, a distance of about three miles, but continued to preach at Wainsgate for about a year. In 1777, a new meeting-house was built for him at Hebden bridge, as a more central place for the church and congregation. A part, however, remained at Wainsgate, who rebuilt the meeting-house in 1815. In 1796 he removed from Brearly Hall to Ewood Hall, a large mansion in the neighbourhood.

“Several of Mr. F.’s friends had long expressed a desire that he would give a digest of the sermons he had preached on almost every part of the divine word, and his general idea of the sense of scripture, by writing a short comment on the Bible, with suitable reflections at the close of each chapter: the materials he had long been treasuring up. The leisure he now enjoyed from the confinement of his former avocation,” (meaning the academy, from the superintendance of which

he retired in 1805,) “and the state of his health, which was in some respects improved, induced him to take the matter into serious consideration. His mind, however, for a considerable time, shrunk back at the thoughts of such an undertaking.

“To commence a work of that magnitude when on the verge of seventy, was what perhaps had never before been attempted. The recollection of the many instances in which those who had engaged in similar works in the vigour of their days, as Poole, Henry, Doddridge, &c. but died before the completion, was a discouraging circumstance. His intimate friend, Mr. Fuller, though he approved of the design, had little expectation that his life would be prolonged till he could bring it to a conclusion. In one of his letters, he says,—‘I hope your life and strength may be spared to go on with the Commentary, though there is not much probability of your living to finish it. I have somewhere met with the following expression :—Jesus could say, It is finished, and then gave up the ghost ; but this is more than can be said of any one besides. Death generally finds us with a number of our unfinished works on our hands.’

“His advanced years certainly presented one important advantage for entering upon this arduous undertaking, namely, the mental stores and mature experience which he had acquired from his constant study of the scriptures, and from his ministerial labours. No doubt, when he finally concluded to accede to the wishes of his friends, he was influenced by motives similar to those of the apostle Peter, when drawing towards the close of life :—‘Moreover, I will endeavour that, after my decease, ye may have these things always in remembrance ; for we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ.’

“From a date, (Nov. 17, 1807,) in the manuscript, at the close of

Gen. iv. it may be inferred, that he entered upon the work of writing the Commentary in the beginning of that month. His regular plan, unless prevented by some unforeseen occurrence, was to go through one chapter, on an average, every day ; and on the Lord’s day mornings he expounded one of the chapters he had commented upon during the preceding week. This was both a relief to his own mind, in his studies preparatory to preaching, and proved highly interesting to the hearers, as was evident from the considerable increase in his morning congregations, more especially while he was upon the historical parts of scripture, which he had the happy talent of rendering both entertaining and instructive. For the gratification of his aged partner in life, and others, who occasionally stepped in, he usually read, before he retired to rest, what he had composed during each day. These evening rehearsals also afforded him an opportunity of making the necessary corrections, and supplying what might have been omitted.

“In a letter to a highly-valued friend, to whose perusal part of the manuscript was submitted, he says,—I am glad to find you do not disapprove of my feeble attempts, in a work to which the powers of my mind are not equal, though I find a present reward in them. I often wonder that I have been enabled to sit to close study, for twelve or fourteen hours in the day, without any material injury to my health. The fact is, that I am running a race, with death at my heels, not knowing how soon he may overtake me. The work is formidable : but who can tell what the Almighty may intend to do by one of the weakest and most unworthy of his servants ! I would live, and act, and think, and read, and write, depending on him. You will easily conceive that I must meet with many interruptions from company ; and I have been obliged to publish three pamphlets during the last summer. The uncertainty of

my being able to get through the work, must be an obstacle in the way of printing; but if I should fail, it will be what others have done before me; and I should hope some one will be found able and willing to carry it forward to a conclusion: at all events, so long as I am continued in a capacity for writing, I feel a strong inclination to persevere. Above two thousand close pages have cost me some labour; and besides these, I have many materials on several remaining parts of the sacred book. As to my style of composition, you know it is plain, and not embellished with the ornaments of modern refinement. My principal object is to make myself understood, and to interest the heart of the reader. It would not suit me to attempt to rise above the level of my own powers;—but pardon my prolixity. My dear wife sends her love: alas! she is sinking apace; I often fear she will soon be taken from me. We have been together more than half a century; and the separating stroke, whenever it comes, will be severely felt. We often talk of our absent friends, and it is my wish to write more frequently; but after I have spent the whole day in study, I feel my spirits exhausted. Yet, through Divine mercy, my health is in as favourable a state as I have any reason to expect, considering my years and infirmities.”

In a letter to a friend, dated March 25, 1810, he thus wrote:

“Exhausted with continual watching, fatigue, and anxiety, I feel myself unfit for any thing; yet would not neglect this opportunity of communicating a line to my much valued friend. My dear wife has been many times brought back from the very gates of death. When the lease of life seemed just going to expire, she has had it renewed from time to time. Last night we all assembled round her bed, and thought her dying for some hours: we did not at all expect she would live till morning; but she suddenly revived, and called me by name with her

usual tenderness. I think I never had closer exercise than to go through my labour of preaching in these circumstances. My text yesterday was,—‘It is the Lord; let him do what seemeth him good.’ This disposition I wish to feel, and to cherish. I have been revising part of my manuscript, and must now leave what I have done, as far as I am able, in the hands of Providence. The will of the Lord be done! If he smile upon this feeble effort for the promotion of his glory, I hope I shall be thankful.”

In another letter he thus writes:

“It has long been a gloomy, anxious time with us, and still continues to be so. My dear wife has been confined to her chamber for three months;—I cannot say to her bed, for she is not able to breathe otherwise than sitting up in her chair, which is her posture through the night. We have many times thought her ready to expire, but she is still spared to us. When she is herself, she is composed, comfortable, and very affectionate; but sometimes she is quite delirious. It often distresses us to see her suffer so much; yet amidst her great affliction, she is sensible that it is the hand of the Almighty, and is desirous to wait his will in due submission. As to myself, I am as well as I can expect, considering what restless nights I have long had. My trials are very heavy; but strength has hitherto been afforded equal to the day. I feel the want of sleep very sensibly. This makes me a poor companion for the elevated prophet Isaiah. He is all life; but I have to complain of great dulness and stupidity. What I have written on the preceding part of the Bible is in the hands of some judicious friends; and should they not encourage the publication, perhaps it may be of some value to those with whom I am personally connected in its present form, when my head is laid low in the silent dust.”

At length the moment of separation arrived. He was then

“Enabled to bear the parting

stroke with the fortitude and patience of a Christian. It is one happy tendency of extreme and long-continued suffering, that it reconciles us to a separation from our dearest relatives, and especially when satisfactory evidence has been given that death will be their release from all pain and sorrow. He remained by her to the last moment of her mortal existence, holding her arm, so as to feel her pulse, till the lungs finally ceased to heave, and the crimson current was arrested in its progress."

We are afraid, not of robbing the work of its beauties, (for the whole of it is highly interesting,) but of exceeding the proper limits even for such an article. We cannot, however, refrain from presenting our readers with a view of "the fleecy skirts of the summer-evening clouds, painted with gold"—or, in other words, of the serenity, and peace, and honour, which crowned the declining days of this deservedly revered man.

"In the month of June, 1810, the annual association was held at Bradford. As this was Mr. F.'s native place, he was earnestly importuned, (and he at length consented,) to attend on that occasion, to officiate as one of the ministers, that he might once more have an interview with his relations and friends, who were resident there, and with those who came from distant places. On the morning of the day on which he had to preach, he was more than usually agitated in the prospect of appearing in public, expressing in the strongest and most humiliating terms the sense he had of his unfitness for the work, both on account of his great weakness and mental infirmities. But when he entered the pulpit, and read his text, Josh. xxiii. 14, 'Behold, this day I am going the way of all the earth,'—every eye in the large assembly was fixed upon him; and he had not proceeded far in opening the subject, before almost every individual present was melted into tears. Since the days

of Whitefield, few such seasons had been witnessed; and the remembrance of it will remain with many who were present to the latest period of life. It was not enthusiasm; it was that melting of the heart, which truths of infinite and universal concernment, delivered with feeling, and accompanied by Divine energy, cannot fail to produce. He had a few months before completed his threescore years and ten; his partner in life, for whom this was intended as a funeral sermon, had, as we have seen, been recently taken from him; many present had known him long, and had been often greatly edified by hearing him at these solemn seasons; and their presentiments told them that he was now, like Joshua, taking a final leave of them as a public character. This sermon, the last he published, was soon after printed in a cheap form, and has gone through many editions." See the account of his Works, No. XXII.

His Devotional Family Bible was completed in the following year.

He preached his last sermon Feb. 26, 1816. From that time to the 25th of July, 1817, when he departed, in the 77th year of his age, was a period of extreme debility.

"As to the state of his mind in his last illness, it was conformable to what he had experienced and evidenced through all his former afflictions. Mercy, Divine mercy, was what he implored, with all the lowliness of a babe in Christ. He joined with the greatest fervency in the petitions offered up at his bedside; and though his mind was not in general so much elevated with holy joy as some of God's people have been, he had solid comfort, and often expressed his desire to depart and to be with Christ. A short time before he expired, he said, Come, Lord Jesus, come quickly. One of his attendants having said, There remaineth a rest for the people of God,—he added, O receive me to thy children!"

Religious Communications.

THE DISCIPLINE OF THE PRIMITIVE CHURCHES.

THE following Thoughts by the late Rev. ANDREW FULLER, were originally drawn up in the form of a Circular Letter, addressed to the Baptist Churches of the Northamptonshire Association by the Ministers and Messengers assembled at Olney, May 21, 22, 23, 1799. They are so admirably adapted to promote the purity and prosperity of our churches in general, that we think it suitable to give them a place in the Magazine.

WHEN the apostles, by the preaching of the word, had gathered in any place a sufficient number of individuals to the faith of Christ, it was their uniform practice, for the farther promotion of his kingdom in that place, to form them into a religious society, or Christian church. Being thus associated in the name of Christ, divine worship was carried on, Christian ordinances observed, holy discipline maintained, and the word of life, as the light by the golden candlesticks, exhibited. Amongst them our Lord Jesus Christ, as the high priest of our profession, is represented as walking; observing the good, and applauding it; pointing out the evil, and censuring it; and holding up life and immortality to those who should overcome the temptations of the present state.

Let us suppose him to walk amongst our several churches, and to address us as he addressed the seven churches in Asia. We trust he would find some things to approve; but we are also apprehensive that he would find many things to censure. Let us then look narrowly into the Discipline of the primitive churches, and compare ours with it.

By discipline, however, we do not mean to include the whole of the order of a Christian church; but shall at this time confine our at-

tention to that part of church government which consists in—

A mutual watch over one another, and the conduct we are directed to pursue in cases of disorder.

A great part of our duty consists in cultivating what is lovely, but this is not the whole of it; we must prune as well as plant, if we would bear much fruit, and be Christ's disciples. One of the things applauded in the church of Ephesus was, that they could not bear those who were evil.

Yet we are not to suppose from hence that no irregularity or imperfection whatever is an object of forbearance. If uniformity be required in such a degree as that every difference in judgment or practice shall occasion a separation, the churches may be always dividing into parties, which we are persuaded was never encouraged by the apostles of our Lord, and cannot be justified in trivial or ordinary cases. A contrary practice is expressly taught us in the Epistle to the Romans; (ch. xiv.) and the cases in which it is to be exercised are there pointed out. An object of forbearance however must be one that may exist without being an occasion of dispute and wrangling in the church: It must not be to doubtful disputations, ver. 1. It must also respect things which do not enter into the essence of God's kingdom, the leading principles of which are righteousness, peace, and joy in the Holy Ghost, ver. 16, 17. That which does not subvert the gospel of the kingdom, nor set aside the authority of the King, though it be an imperfection, is yet to be borne with. Finally, it must be something which does not destroy the work of God,

or which is not inconsistent with the progress of vital religion in the church, or in one's own soul. ver. 20. In all such cases, we are not to judge one another, but every man's conscience is to be his judge, ver. 23.

In attending to those things which are the proper objects of discipline, our first concern should be to see, that all our measures are aimed at the good of the party, and the honour of God. Both these ends are pointed out in the case of the Corinthian offender. All was to be done that his spirit might be saved in the day of the Lord, and to clear themselves as a church from being partakers of his sin. If these ends be kept in view, they will preserve us from much error; particularly, from the two great evils into which churches are in danger of falling, false lenity, and unchristian severity. There is often a party found in a community, who, under the name of tenderness, are for neglecting all wholesome discipline; or if this cannot be accomplished, for delaying it to the utmost. Such persons are commonly the advocates for disorderly walkers, especially if they be their particular friends or relations. Their language is, "He that is without sin, let him cast the first stone. My brother hath fallen to-day, and I may fall to-morrow." This spirit, though it exists only in individuals, provided they be persons of any weight or influence, is frequently known to impede the due execution of the laws of Christ; and if it pervade the community, it will soon reduce it to the lowest state of degeneracy. Such for a time was the spirit of the Corinthians; but when brought to a proper sense of things, what carefulness it wrought in them, yea what clearing of themselves, yea what indignation, yea what fear, yea what vehement desire, yea what zeal, yea what revenge.—In opposing the extreme of false tenderness, others are in danger of falling into unfeeling se-

verity. This spirit will make the worst of every thing, and lead men to convert the censures of the church into weapons of private revenge. Persons of this description know not of what manner of spirit they are. They lose sight of the good of the offender. It is not love that operates in them; for love worketh no evil. The true medium between these extremes is, a union of mercy and truth. Genuine mercy is combined with faithfulness, and genuine faithfulness with mercy; and this is the only spirit that is likely to purge iniquity. Prov. xvi. 6. Connivance will produce indifference; and undue severity will arm the offender with prejudice, and so harden him in sin: but the love of God and of our brother's soul are adapted to answer every good end. If we love God, like Levi, we shall know no man after the flesh, nor acknowledge our nearest kindred; but shall observe his word and keep his covenant. And if we love the soul of our brother, we shall say, 'He is fallen to-day, and I will reprove him for his good: I may fall to-morrow, and then let him deal the same with me.' Love is the grand secret of church discipline, and will do more than all other things put together towards insuring success.

In the exercise of discipline, it is necessary to distinguish between faults which are the consequence of sudden temptation, and such as are the result of premeditation and habit. The former requires a compassionate treatment; the latter a greater portion of severity. The sin of Peter in denying his Lord was great, and if noticed by the enemies of Christ, might bring great reproach upon his cause; yet, compared with the sin of Solomon, it was little. He first gave way to licentiousness, then to idolatry, and on finding that God, as a punishment for his sin, had given ten tribes to Jeroboam, he sought to kill him. Cases like this are immediately dan-

gerous, and require a prompt and decided treatment, and in which hesitating tenderness would be the height of cruelty. 'Of some have compassion, making a difference: others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh.' Jude 22, 23. Gal. vi. 1.

In all our admonitions, regard should be had to the age and character of the party. An elder as well as other men may be in fault, and a fault that may require to be noticed; but let him be told of it in a tender and respectful manner. While you expostulate with younger men on a footing of equality, pay a deference to age and office.—'Rebuke not an elder, but intreat him as a father, and the younger men as brethren.' 1 Tim. v. 1.

In the due execution of Christian discipline, there are many things to be done by the members of churches individually; and it is upon the proper discharge of these duties, that much of the peace and purity of a church depends. If we be faithful to one another, there will be but few occasions for public censure. Various improprieties of conduct, neglects of duty, and declensions in the power of godliness, are the proper objects of pastoral admonition. It is one essential branch of this office to 'rebuke, and exhort with all long-suffering.' 2 Tim. iv. 2. Nor is this work confined to pastors: Christians are directed to 'admonish one another.' Rom. xv. 14. Indeed there are things which a wise and affectionate people will be concerned to take upon themselves, lest a prejudice should be contracted against the ministry, which may prevent its good effects. This is peculiarly necessary in the settling of differences, in which whole families may be interested, and in which it is extremely difficult to avoid the suspicion of partiality.

In all cases of personal offence, the rule laid down by our Lord in the eighteenth chapter of Matthew ought

to be attended to; and no such offence ought to be admitted before a church, till the precept of Christ has been first complied with by the party or parties concerned.

In many cases where faults are not committed immediately against us, but which are unknown except to a few individuals, love will lead us to endeavour to reclaim the party if possible without any farther exposure. A just man will not be willing unnecessarily to make his brother a public example. The scriptures give peculiar encouragement to these personal and private attempts. 'If any of you do err from the truth, and one convert him; let him know that he who converteth a sinner from the error of his way, shall save a soul from death, and hide a multitude of sins.' James, v. 19, 20.

In cases of evil report, where things are said of a brother in our hearing which, if true, must affect his character, and the purity of the church, it cannot be right to go on to report it. Love will not lead to this. Many reports we know are unfounded; or if true in the main, they may have been aggravated; or there may be circumstances attending the case, which, if fully understood, would make things appear very different from the manner in which they have been represented. Now it is almost impossible that any one but the party himself should be acquainted with all these circumstances, or able to give a full account of them. No time therefore should be lost, ere we enquire at the hand of our brother, or if on any consideration we feel that to be unsuitable, it would be proper to apply to an officer of the church, who may conduct it with greater propriety.

There are cases of a more public nature still, in which much of the peace and happiness of a church depends upon the conduct of its members in their individual capacity. The charge given by the apostle to

the Romans, (chap. xvi. 17, 18.) though applicable to a church, yet seems to be rather addressed to the individuals who compose it—' Now I beseech you, brethren, mark them who cause divisions and offences contrary to the doctrine which ye have learned, and avoid them. For they that are such, serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple.' The characters to be avoided appear to be, persons whose object it is to set up a party in the church, of which they may be the heads or leaders; a kind of religious demagogues. Such men are found, at one time or other, in most societies; and in some cases the peace of the churches has been invaded by strangers, who are not of their own community. Let the "brethren" have their eye upon such men. "Mark them;" trace their conduct, and you will soon discover their motives. Stand aloof from them, and "avoid" striking in with their dividing measures. In case of their being members, the church, collectively considered, ought no doubt to put away from amongst them such wicked persons: but as every collective body is composed of individuals, if those individuals suffer themselves to be drawn away, the church is necessarily thrown into confusion, and rendered incapable of a prompt, unanimous, and decided conduct. Let members of churches, therefore, beware how they listen to the insinuations of those who would entice them to join their party. Men of this stamp are described by the apostle, and may therefore be known, particularly by three things—First, By their doctrine: "It is contrary to that which has been learned of Christ." Secondly, By their selfish pursuits: "They serve not our Lord Jesus Christ, but their own bellies." Thirdly, By their insinuating, whining pretences of affectionate regard towards their partizans:

"By good words and fair speeches they deceive the hearts of the simple."

To this may be added, there are duties on individuals in their behaviour towards persons who lie under the censure of the church. If they still continue in a state of impenitence, persist in their sin, or be irreconciled to the church's proceedings with them, it is of the utmost consequence that every member should act a uniform part towards them. We may, it is true, continue our ordinary and necessary intercourse with them as men, in the concerns of this life; but there must be no familiarity, no social interchange, no visitings to them, nor receiving visits from them; nothing, in short, that is expressive of connivance at their conduct.—'If any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner, we must not keep company with such an one, no not to eat.' 1 Cor. v. 11. If individual members act contrary to this rule, and carry it freely towards an offender as if nothing had taken place, it will render the censure of the church of none effect. Those persons, also, who behave in this manner, will be considered by the party as his friends, and others who stand aloof, as his enemies, or at least as being unreasonably severe; which will work confusion, and render void the best and most wholesome discipline. We must act in concert, or we may as well do nothing. Members who violate this rule are partakers of other men's sins, and deserve the rebukes of the church for counteracting its measures.

With respect to those things which fall under the cognizance of a church in its collective capacity, we earnestly recommend, in general, that every thing be done not only with a view to the honour of God, and the good of the party, as before observed, but with a special regard

to the revealed will of Christ. That some kind of order be preserved in every community, is necessary to its existence. Decency, reputation, and even worldly policy, will induce us to take some notice of gross immoralities: but this is not Christian discipline; nor will it be productive of its salutary effects. In the choice of officers, few if any churches would elect a profligate: but if opulence be allowed to supply the place of spirituality, or ambitious or litigious characters be preferred on the principle of expediency, as a means of keeping them in better humour is it not carnal? So in matters of discipline, few churches would suffer a grossly immoral or litigious character to continue amongst them unnoticed; but if instead of a calm, impartial, and decided procedure, we enter into pusillanimous compromises with the offender, consenting that he should withdraw of his own accord; if the crimes of rich men be either entirely overlooked or but slightly touched, lest the cause should suffer from their being offended; or if the misconduct of poor men be disregarded on the ground of their being persons of little or no account, are we not carnal, and walk as men? Brethren! Are there any such things amongst us? Search and consider. Such things ought not to be. The private withdrawal of an individual, if it be without good reasons, may justify a church in admonishing him, and if he cannot be reclaimed, in excluding him: but it cannot of itself dissolve the relation. Till such exclusion has taken place he is a member, and his conduct affects their reputation as much as that of any other member. With regard to a neglect of discipline lest it should injure the cause, what cause must that be which requires to be thus supported? Be it our concern to obey the laws of Christ, and leave him to support his own cause. If it sink by fulfilling his commandments, let it sink. He will

not censure us for not supporting the ark with unhallowed hands. And if it be criminal to fear the rich, it cannot be less so to despise the poor. Let brotherly love abound towards both. Do all things without partiality, and without hypocrisy.

[To be continued.]

ON THE EXCELLENCE OF THE
SCRIPTURES.

[The following was addressed by the Rev. O. C. COMSTOCK, late President and Member for life of the Seneca Bible Society, to one who requested a Bible.]

My Dear Friend,

YOUR recent request to be regarded by the Seneca Bible Society as an object deserving their munificence, has imposed on me a duty both delightful and affecting—The duty of presenting to you, in their name, this precious, this inestimable volume, the Word of God. Permit me to indulge a disposition which I feel, to accompany this donation with a few remarks, that may not be entirely uninteresting to you, and unsuitable to the occasion.

In putting into the hands of the poor and destitute the Holy Bible, the Society are not at all actuated by an inclination to attach them to any particular denomination of Christians: hence you will perceive that this edition of it contains neither references nor notes of explanation. It is their humble prayer, that the objects of their bounty may be enabled constantly to read it, with becoming views, desires and exercises; and that in their faith and practice, they may be secretly governed by its divine dictates. The Bible should be read habitually. We should seek, through its proper use, day by day, the bread of life, with as much constancy and system as we receive, through divine mercy, that material bread which sustains our decaying bodies. We should read it with candour, faith and humble prayer. We should read it with sin-

cere desires to have our understanding enlightened, and our hearts inspired with that pure and holy spirit which it breathes. Not only should we treasure up the precepts of our Creator in our memories, and obtain by much study and reflection a speculative knowledge of all his requirements; but we should endeavour also to render unto them cheerful and holy obedience—thus shall we be the disciples of the Lord Jesus. Let us constantly bear in mind, that in contemplating the invaluable advantages of the Bible, our views must not be too selfish. Extreme selfishness is characteristic of fallen man, while God is infinitely benevolent. Having desired light and strength and consolation from the Scriptures, let us exert ourselves, in the name of the Lord, to make them à present and eternal blessing to our companions, children and neighbours. Let us strive to exhibit, in every circle in which we move, and upon all occasions, the power and efficacy of the cross of Christ. Herein shall we be the honoured instruments of doing in some measure the work of the Lord on earth, and of glorifying him, which should ever be the chief object of our heart's desire.

The history of man and our own experience, evince, that we do not sufficiently estimate the advantages with which we are favoured, till they are, perhaps forever, removed beyond our reach. The great and common blessings of light and water, scarcely excite our gratitude, because we have always enjoyed them, and never think of lamenting their loss. Let us be deprived of sight, or immured in a dark dungeon—let us roam the parching desert in fruitless search of water to slake our painful thirst—and we shall learn the value of light and water: we shall learn that blessings are not less estimable, because they cost men nothing and are universally enjoyed. Our most common blessings demand unmingled gratitude to

Heaven. Being accustomed from early life, to see the Bible among the books on our shelves, and having only occasionally looked into some of its chapters, and probably with very little interest, we do not realize its infinite value and importance—we little know with what feelings, under other circumstances, we might deplore its loss. As we cast our eye on the history of heathen nations, it drops a tear over the depravity and wretchedness of mankind, and we turn, with joyful gratitude, to christian countries acknowledging the enlightening and healing virtue of the gospel. The heathen are by nature our brethren. Like us they have minds capable of high cultivation. They have tender sensibilities, and immortal souls.—These are susceptible of eternal suffering and eternal joy. But alas! they are sunk in all the darkness and defilement of the apostasy. They are entirely ignorant of the moral perfections of God. Although they are eminently displayed in his works of creation and providence, they, by nature, in common with all men, are indisposed to see, acknowledge and regard them. They are ignorant of the origin of the world, and of the cause of that physical and moral evil with which it abounds. Having no knowledge of the immortality of the soul, and of its perishing condition by nature, they are, of course, utter strangers to the penitential sorrows, holy joys, and delightful hopes of the Christian.

Some heathen philosophers may have professed a belief in the immortality of the soul. But this belief must have been nothing more than wild conjecture. All rational belief must have a warrant: it must be founded on evidence; and there is no evidence of the immortality of the soul, only in the Sacred Volume. There is nothing necessarily eternal in the existence of spirit, any more than there is in the existence of matter. The duration of them both depends alone on the will of

Deity. We have a revelation of his will as it relates to the eternity and happiness of our existence; hence we rejoice in hope big with a glorious immortality.

While from the universal history of the heathen, I am constrained to hold this language, I would by no means attempt to limit the power and benevolence of God, or restrict the modes of his operation in the salvation of sinners. Should it be his sovereign pleasure, he can make known his saving grace to a poor benighted Pagan, independent of letters, civilization and the scriptures, with as much ease as he does to those who are favoured with these distinguishing advantages. Whether he manifests, by special revelation, in the hearts of any of these untutored men, the knowledge of redemption through the Saviour, it is not my province to decide. It is certain, however, that God ordinarily operates by means in the kingdom of grace, as well as in the kingdom of nature. Herein he promotes the happiness of his people, and illustrates his own glory. None can doubt that the Bible and ministry are appointed and blessed of the Lord, most abundantly, to the temporal happiness and eternal salvation of man. Hence the duty of Christians, and of every friend to mankind, to disseminate the Scriptures and to send the heralds of the Gospel throughout the world. This is according to Divine command, and to every sentiment and feeling of the pious and benevolent heart. The work is indeed great and arduous; but in its performance the faithful followers of Jesus are assured of his almighty support and assistance; and in the view of prophecy, they may cherish the pleasing expectation, with unshaken confidence, that the earth will finally be filled with the knowledge, love and glory of the Lord. To this consummation, so devoutly to be wished, the providences of God invariably conspire. The

march of the human mind, in scientific and moral improvement; the very humane and pacific policy recently avowed and advocated by some of our most able statesmen, with the Bible, Missionary, and Education Societies, may be hailed as the precursors of that glorious day, when all nations shall be hushed to repose; when slavery shall be exiled from the world, and virtuous affections shall predominate in every bosom.

The missionaries have furnished us with mournful accounts of the state of society among the eastern Pagans. Aged parents are consigned, by their children, to the merciless waves of the Ganges; wives, in voluntary submission, court the devouring flames; helpless infants are exposed to the fangs of the alligator, while thousands devote themselves to other modes of torture and death, in horrid form; and all to appease the wrath, or propitiate the favour of imaginary deities. Amidst this carnage of limbs, health and life, we behold the deluded devotee witnessing these appalling scenes with ghastly smiles of approbation and triumph. They are utter strangers to sublime mental enjoyment, to domestic and social prosperity and happiness. The family relation is abject slavery; and in the larger communities, relentless despotism frowns on the genius of man.

Contrast this view of the heathen with our own country, and we see the infinite goodness of God in giving us the Bible, with all the rich blessings which it affords. The thick darkness with which the mind of a Heathen is enveloped, and the moral defilement with which the heart is so deeply stained, is precisely our condition by nature. Have we emerged from this lamentable situation, it is entirely owing to the religious advantages with which we are blessed. And while we remember that they impose on us a correspondent obligation to improve

them all to the declarative glory of our Creator, have we not reason to fear and tremble in the view of our high responsibility, and of our supineness in the cause of Zion?

The Bible unfolds to our mind, in the most simple, sublime and moving language, all that is necessary to our present and eternal felicity. It is designed to expand the mind and to meliorate the heart. It is the cause of all that enlightening science, refined morality and genuine benevolence, which shed a lustre on our history. It teaches us how to live, and how to die. It affords us the most exalted enjoyments, and inspires us with the most delightful hopes, which God, who cannot lie, has assured us shall finally be crowned with eternal fruition. It is *Bible religion* which produces that excellent order, industry, friendship and affection, so conspicuous in many of our domestic circles. It is this which led our fathers and brothers to form and establish political institutions, approved, I apprehend, by the Supreme Mind, challenging our admiration and support, and worthy the imitation of the world. It is the same divine influence that has reared those humane and religious institutions of our country, which are consecrated to the relief of the poor and distressed, and which eminently distinguish Christian from heathen nations. It was the benign influence of Bible religion that prompted an humble baptist preacher, a few years since, in England, to move a resolution in a small circle of friends, for the formation of the British Bible Society, which was the first institution of the kind in the civilized world. Although it was small and obscure at its commencement, it has rapidly advanced in magnitude and utility. It is now the ambition of emperors and kings to afford it patronage: indeed, it has

attracted the favourable regard of most, if not all, the nations of the earth that have embraced Christianity. It has the honour of leading the van in those kindred institutions which have been formed and are now forming in America, Russia and elsewhere, through whose influence divine predictions are fulfilling, and the way is preparing for the latter-day glory of the church.

From the late annual report of the American Bible Society, it appears that the most flattering anticipations of its benevolent founders have been realized. It is receiving the fostering aid of the first talents, wealth and respectability of the union; while thousands of our fellow-citizens in the more humble walks of life, are cheerfully offering their contributions to its support. From the American Bible Society and its auxiliary branches, organized in numerous counties and districts throughout the union, community have already experienced and may confidently anticipate the most beneficial and happy results. O! may Christians every where be renewedly engaged in sending the gospel to all nations.—May they listen with kindness and compassion to the calls of those anxious ones, who are crying unto them, “Come into Macedonia,” and help us. Then shall the dew and rain descend on the dry and barren mountains of Gilboa, and the rose of Sharon shall abundantly disclose her beauties and exhale her fragrance in the wilderness. With these expressions of desire for the supply of the Bible to those who at present have it not, I cannot forbear to signify my prayer and hope, that those who have it in their hands may realize its infinite value, make it a subject of more constant and prayerful attention, and experience it to be the power of God unto salvation.

For the Am. Bap. Magazine.

ON ANSWERING A FOOL ACCORDING TO HIS FOLLY.

REMARKS ON XXVI OF PROVERBS, 4 & 5.

“Answer not a fool according to his folly, lest thou also be like unto him.”—“Answer a fool according to his folly, lest he be wise in his own conceit.”

It has been customary to judge of the sagacity of a people from the aptitude and variety of proverbs, or, sayings of wisdom in use among them. A hundred and fifty years ago, the Spanish nation stood pre-eminent among moderns for these, but the Hebrews have always held the highest rank. Under God, Solomon seems to have been the cause of their elevation.

The two proverbs before us have sometimes been considered as contradictory; frequently, very perplexing. Our object shall be to show their agreement.

By a fool we are not to understand a man destitute of capacity, but devoid of moral taste and feeling, who mistakes knowledge for wisdom, and sarcasm and slander for wit. In answering a man of this description according to the direction in these Proverbs, two things are indispensably necessary: first, that the motive be obvious, and such as every one must approve, and which even the person reprovéd cannot condemn: secondly, let the mode of expression be accommodated to the style and ideas of the man reprovéd; but in such a way as not to irritate his passions. Respecting the motive, you answer not the fool according to his folly, and therefore you are not like him. In the style of expression, you answer him according to his folly, and therefore will be likely to silence him. When you have done he will not be wise in his own conceit. A happy illustration of this occurred in the following case. In the year 1811, the Rev. Andrew Fuller, Secretary to the Baptist Missionary So-

ciety in England, was travelling to take collections. He took his seat about early candle-light in the long coach, which passes from Rochdale, in Lancashire, to Halifax, in Yorkshire. These long coaches accommodate twelve inside passengers, and are furnished with a lamp at the end towards the driver. If the company be pleasant, it is much like a party in a parlour, and the time is usually spent in conversation. After Mr. F— had taken his seat, he noticed in the company two gentlemen, one had the appearance of a clergyman under 30 years of age, the other somewhat marked with years, perhaps over 60, with a hard face, and very loquacious. Mr. F. soon conjectured that he was an attorney. They had not proceeded far, before the old gentleman began to amuse the company with anecdotes, and indulged his feelings, which were not the most commendable, at the expense of the young clergyman. Among others, he told the following. “As a proof, Gentlemen and Ladies, of the great proficiency and competency of our youth trained in college, to instruct us, I will tell the following case. A young man who had studied eight years at the university, when he received his charge, and began his ministry in his parish, took for his first text the following words, “And Moses commanded Aaron to make an atonement for the sins of the people.” Not having made good proficiency in reading English, he repeated his text as follows, “And Moses commanded Aaron to make an ointment for the *shins* of the people.” The young clergyman appeared disconcerted, but maintained a dignified silence.—Mr. F. sat absorbed in reflection: the burst of laughter at the clergyman’s expense was extravagant.—The old man shrugged up his shoulders, and enjoyed a feast peculiarly dear to malignity and folly.—When the noise had subsided, and the passions of the company were a little calmed, Fuller says,

I will also, Gentlemen and Ladies, with your permission, tell my story; for the subject introduced among you seems to be prolific both of tales and diversion. A young clergyman similarly circumstanced with the person mentioned by that gentleman, took for his first text these words, "And he was a liar from the beginning;" and he read them, "And he was a lawyer from the beginning." The laughter of the company was greatly increased by seeing the old man silenced and confounded. The young gentleman respectfully bowed to Mr. Fuller. They immediately opened a conversation of an instructive nature, which occupied the remainder of the journey.

On arriving at the Hotel at Halifax, when Mr. Fuller had taken his portmanteau, the old lawyer, for so we will call him now, accosted him, "Pray, Sir, where do you lodge to-night?" He was informed, and they parted. The next morning about 8 o'clock, the bell rang at the door. In a short space of time the footman entered the parlour, and announced a gentleman at the door, who wished to speak with the Rev. Mr. Fuller. He was introduced, and Mr. F— was surprised to see the old Lawyer. He said, "I believe, Sir, you are collecting for a Mission in the East, are you not?" "I am, Sir." Lawyer. "Will you receive my small contribution towards it?" F— "Yes, Sir, and thank you." The Lawyer presented him with a guinea. F— said, "Pray, Sir, what name shall I put down to it?" The hard face of the old lawyer, softened perhaps for the first time, and with tears profusely trickling down his cheeks, he said, "Put down 'An old sinner.'" F— said, "No, Sir, that will appear awkward on my accounts." The old man with a faltering voice, answered, "It must be even so, Sir, for no epithet in all the world will suit my character so well." Mr. F. paused, his mind and heart were labouring

with the novelty of the case, and when he was going to speak, the old man squeezed his hand with inexpressible anguish, and retired abruptly without uttering a word."

H—

G. K.

For the Am. Bap. Magazine.

ON THE EVIL OF NEGLECTING
PARENTAL RESTRAINT.

His sons made themselves vile, and he restrained them not. 1 Sam. iii. 13.

"Tread lightly on the ashes of the dead," is an adage, which recommends itself to our best feelings, and with which, perhaps, most of your readers are acquainted. There seems, indeed, something ungenerous and cruel, in assailing the character of a person who is beyond the reach of censure or applause. If the censure which is cast on the dead be correct, he can derive no salutary influence from it; and if it be incorrect, he can give no explanation of his conduct, nor send a vindication of himself from the grave. This sentiment is so universally felt, that men are generally disposed to portray the excellencies of their departed friends, whilst they kindly place their imperfections in the shade.

There may be circumstances, however, which may render it highly proper to perpetuate the remembrance even of the imperfections of the dead. Such is the case, when the record of their imperfections is evidently calculated to have a good effect on those who come after them. When an inseparable connexion may be seen, between their failings and the distress which they occasion, a mention of the former may be justifiable, because it may be very beneficial.

On these principles the sacred historians proceeded. They did not lift the veil from private character and expose its defects, to gratify a passion for slander,—to afford diversion for the gay and thoughtless,—

to add fresh wounds to a heart already smarting with guilt,—or to rob an individual of his good name; but that others might learn wisdom by the mistakes and imperfections of the best of men. With this object in view, a minute and impartial history of Eli was given. Whilst the most ample testimony is borne to his piety, and general excellence of character; his neglect of family government, with all the train of sad consequences which followed, are brought before us, that we may escape the evils by guarding against the conduct which produced them.

We are taught by this history in a most forcible and pathetic manner, the great importance of parental restraints. I do not mean, that parents are here instructed to maintain an unreasonable severity, to convert the home of their children into a prison-house; or to inspire them with an awe, that is unassociated with the tenderness of filial confidence and affection. But they are taught the importance of maintaining a wise, firm, and uniform authority over their offspring.

I wish to call the attention of parents, who read your Magazine, to the folly, sinfulness, and danger of not exercising parental restraint.

The neglect of parental restraint is unwise, as it defeats the very object which parents have in view. In making this remark, I take it for granted, that all parents feel a deep interest in the happiness of their children; and are governed by this feeling not only when they exert, but when they relax their authority. But if your children, without maturity of judgment, inexperienced, and liable to be deceived by the false glare of fascinating objects around them, are left to pursue the objects of their own choice, and govern themselves; what rational prospect can you have of their happiness? As it respects objects and pursuits which are questionable as to their moral nature, or tendency, and which may affect the future

character and happiness of your children, you ought to have no hesitation in imposing restraint. It will probably be pleaded by them, in behalf of some favourite amusement, that it is fashionable; that it will qualify them to appear to advantage in respectable society; and that it must be harmless, because other young persons whose parents are very pious are allowed to participate in it. But notwithstanding the plausibility of these arguments, and the expressions of filial love and reverence with which they may be accompanied; if you are convinced, that the amusement for which they plead would expose them to temptation, and endanger their morals, it is your bounden duty not to grant their request. Do this with as much kindness as possible; but leave them no room to hope, that either time, or solicitation, or argument will ever change your mind on that subject. It may be proper to reason with them, and to shew that you are actuated by a wise and tender affection in denying their wishes; but having done this, remain unalterable. If you proceed on the principle, that your children must not be thwarted, and that their desires must be gratified; then, they will take the cup of pleasure, they will enjoy themselves for a season; but they will find at the bottom of that cup bitter dregs, and their enjoyments will end in sorrow. And, perhaps, when you are old and gray-headed, they may add to your other miseries by imprecating the just displeasure of Heaven upon you, for not having restrained their wayward propensities when young.

The neglect of parental restraint is unwise, because it will destroy your own peace and authority. A wise and affectionate parent will always be happy to indulge the reasonable desires of his children. He will bear with the imperfections of youth and inexperience; and endeavour to make home the happi-

est place they can find. But if he seeks peace by giving up his authority; if he does not restrain them, lest it should increase importunity and altercation; if he indulges them in what is morally wrong, because, by their perpetual application, they have wearied him, then he acts an unwise part. The very means which he uses to obtain peace, is the surer way to banish it from his dwelling. He will bring upon himself, in seven-fold strength, all the altercation and importunity which he wishes to avoid; and instead of being wearied once, he will be wearied every time there is a new passion to gratify; every time there is a new object to be attained; every time a new scene of folly and pleasure presents itself; till, wearied with altercation, he will give up the reins, and instead of governing his children, they will govern him.

We have a sad proof of the truth of these remarks in the affecting history of Eli. He restrained not his sons, till at last their conduct became so notorious, and there were such loud and general complaints made against them, that as a judge and prophet he was obliged to speak to them. But even then, he addressed them more in the tone of intercession than in the language of indignant reproof. "And he said, Why do ye such things? for I hear of your evil doings by all this people. But they hearkened not unto the voice of their father." From natural timidity, or mistaken fondness, he had long before given up the reins of authority, and now they despised him.

It is a remarkable circumstance, that there is not one instance recorded in scripture, of parents who neglected to restrain their children, but they entirely lost their authority over them, and in the sequel were despised and treated unkindly by the very children they had injudiciously indulged. We have a striking illustration of this in the conduct of one of the sons of

David. 1 Kings, i. 5. "Then Adonijah exalted himself, saying, I will be king: and he prepared him chariots and horsemen, and fifty men to run before him." It is plainly intimated in the next verse, what contributed to make him so rebellious. "His father had not displeased him at any time in saying, Why hast thou done so?" It is unwise, then, in parents, not to exercise restraint, as its tendency is, to destroy their own peace, to diminish their authority, and to make their children unhappy.

The neglect of parental restraint is sinful. It involves a want of fidelity to the important trust which Providence has committed to our care. The relation which a parent bears to his children is a responsible one. It is inseparably connected with duties and obligations. We are bound to provide for their support; and as our means will admit, we are bound to improve their minds, to watch over their morals, to teach them what is right, and to guard them against what is wrong. And so far as outward conduct is concerned, when our counsel is not sufficient to deter them from pursuits which are sinful and ruinous, we must interpose those restraints which are placed in the hands of parental authority.

We are commanded in the word of God to restrain our children from that which is evil. "Train up a child in the way he should go; and when he is old, he will not depart from it." Prov. xxii. 6. "Fathers, provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord." Eph. vi. 4. From these passages we learn, that it is not only our duty to impart instruction, but to enforce the observance of it to the utmost of our power. In things which are sinful in their nature and tendency, the parent is not at liberty to say, "I have now given you my advice, and you may do as you please." He who acts thus, forgets, that if he

does not restrain his children from what is wrong by interposing an authority more effectual than mere advice, he is in danger of being a partaker of their iniquity and guilt. It is evident from the history of Eli, that he was considered as having acted a sinful part in not restraining his sons. Though his soul no doubt was saved, yet he and his family were visited with the most distressing calamities. "And the Lord said to Samuel, Behold, I will do a thing in Israel, at which both the ears of every one that heareth it shall tingle. In that day I will perform against Eli all things which I have spoken concerning his house: when I begin, I will also make an end. For I have told him, that I will judge his house forever, for the iniquity which he knoweth: because his sons made themselves vile, and he restrained them not." 1 Sam. iii. 11, 12, 13.

The neglect of parental restraint may be attended with dangerous consequences to your children. It may have a pernicious influence on their character. If you restrain them in early life, you may be instruments of correcting many of the evils which appertain to youth and inexperience. Your instructions and commands may be the means of preserving them from much sin and sorrow. But if they are left to themselves, they may, like the sons of Eli, proceed from bad to worse, till they are ruined for both worlds. Your children look up to you for counsel and direction; they view you as having authority over them. If, then, you do not lay your restraints upon them when you see them going astray, they will think there can be no great evil in sin. And thus they may pursue a course which will wither your fairest hopes, and destroy their reputation and happiness for life.

But your children will exist forever: and this existence will be either happy, or miserable. If they live and die in a state of wickedness

and transgression, there can be no hope. How painful to a pious parent to have a child arrived at maturity on a bed of death; and yet, feel conscious that he has never said to him, "Why dost thou so?" He is cut to the heart whilst he remembers that he never restrained him from scenes of dissipation and folly. No one but he who has felt them can describe the pangs which such reflections occasion.

Nor is the danger confined in its consequences to your own children. They may not only sin themselves, but draw others with them. This was the case with the children of Eli. They caused the people of Israel to sin, and to abhor the sacrifices of the Lord. How greatly the evil is increased when we consider, that the neglect of restraint may not only ruin our own children, but the children of others.

How important, then, that parents should learn wisdom by the history of Eli. The surrender which he made of his just authority as a parent, and the consequent calamities which befel him and his sons, should serve as a powerful admonition to heads of families, to beware, lest by giving up the reins of family government, they should entail misery and disgrace both upon themselves and their children. May we who are parents, be faithful in instructing and restraining those who are committed to our care. We have every thing to encourage us in a discharge of this duty. It will conduce to the comfort, reputation, and happiness of our children in this world; and it may be the means of their eternal happiness in a future state. We are encouraged by the successful examples of many parents, who have entered into rest, and of many living heads of families. We are encouraged by many declarations in the word of God; and by the general course of events, both in the dispensations of providence and grace.

If it be the duty of parents to instruct and govern their children, it

is obviously the duty of children to listen to the instructions of their parents, and to revere their authority. Under the ancient dispensation, an awful curse was pronounced by the congregation of Israel upon disobedient children. "Cursed be he that setteth light by his father, or his mother; and all the people shall say, Amen." Deut. xxvii. 16. And though we live under a milder dispensation; yet, it is seldom the case that young persons, whose conduct is marked by disobedience to parents, ever prosper even in this

world. Let not the young imagine, that the writer of this communication feels inimical to their happiness. There is not one pure source of pleasure, of which he would deprive them; nor one pang of grief but he would gladly prevent. In addressing parents, and respectfully reminding them of their duty, it has been from a conviction that in no way he was so likely to promote the permanent reputation, comfort and prosperity of their children.

EUMENES.

Missionary Intelligence.

BURMAN MISSION.

FROM THE REV. MR. COLMAN TO THE
CORRESPONDING SECRETARY, DATED

Chittagong, June 17, 1820.

AGREEABLY to our last united communication to the Board, I left Rangoon on March 27th, and after a pleasant voyage of three weeks, arrived at Calcutta. In this city I had designed to continue only a few days; but various circumstances prevented my departure until May 19th, and the 5th of June following found me in this place.

The district of Chittagong contains 1,200,000 inhabitants. The principal part of this number are Mahometans. As yet I have been able to ascertain but little respecting the converted Arrakanese. They reside between forty and fifty miles from this place, and, as the rainy season has commenced, I shall be under the necessity of deferring a visit to them until the expiration of several months. This is a severe disappointment, as I anticipated the happiness of immediate intercourse with them. I expect, however, in a short time, to obtain a teacher, by means of whose assistance I hope to

be better qualified than I am at present to afford them instruction.

Having but just arrived, I cannot speak with any degree of certainty respecting the possibility of establishing a mission in Chittagong. A considerable time must elapse before this point can be satisfactorily settled. As this district lies upon the borders of the Honorable Company's dominions, it has been watched with jealousy by the general government, and no person, unless born in the country, has been permitted to enter without the severest scrutiny. I am happy, however, to say that my arrival appears to have excited no alarm; and am beginning to hope that, if a prudent course is adopted, a mission may eventually be established in this place, should such a procedure be agreeable to the Board.

It is doubtful whether a missionary would be allowed to settle in that part of the district where the Arrakanese reside. Hence, if he acquires their language, he must, during a considerable part of his time, be absent from them, and be

surrounded by those who speak a different language. The Hindoostanee is generally spoken in this part of the country; and should a missionary acquire that language, he would be favoured with a field of labour at his own door.

With this I send a number of extracts from my journal. The reasons which induced me to leave Rangoon, some of my exercises relative to that event, and a few incidents that occurred while journeying, are there mentioned.

*Extracts from Mr. Colman's Journal.*¹⁾

February 28th.—Considering the uncertainty of our continuance in Burmah, we decided this morning, that I should attempt to establish a mission in Chittagong. If the plan proves successful, a place of resort and refuge will be open, in case the violence of the Burman government compels the entire removal of the mission from Rangoon. Many painful feelings have been excited by the prospect of leaving this place. Nothing but the advice of brother Judson, and a conviction of duty could have induced me to acquiesce in this measure.

March 5th.—Enjoyed this evening the inestimable privilege of sitting at the sacramental board with converted Burmans. It was an interesting season: and rendered peculiarly so by the consideration, that probably it was the last I should at present enjoy in Burmah.

March 12th.—Have had many trials as it respects leaving this place; but felt to commit myself to God. May he direct me in the path of duty. O, permit me not to go hence, unless thy Spirit guides me!

On board the Lady Castlereagh.

March 28th.—Yesterday afternoon, Mr. and Mrs. Judson accompanied us to the wharf, when we had a sorrowful parting. We already begin to feel the loss of their endeared society.

April 10th.—A fortnight to-day since we came on board. During

this time we have had contrary winds continually; but still have made considerable progress, and no accident has occurred. We expected to have a quick passage; but our heavenly Father has ordered otherwise. Have had some sense of the importance of being suitably prepared for the scene before me. Am more satisfied every day of my unfitness for the work of God. He only can qualify for it.

April 17th.—Arrived at Calcutta.

April 24th.—Captain White, who usually resides in Chittagong, and whose wife is a member of the Lai-Bazar church, is now in Calcutta, and willing to afford me the utmost of his assistance. He has kindly offered me his boat, and deducted from the usual price two hundred rupees. As it will be fitted out under his own direction, our voyage will be attended with much less danger than was anticipated.

May 19th.—This morning at 6 o'clock arrived at the small schooner in which we are to proceed to Chittagong. The tides being low, she had removed several miles from the city, and I was seeking her during the whole of a dark and rainy night. Was quite fatigued on my arrival; but could not refrain from rejoicing that I was soon to proceed on my intended journey.

May 20th.—Have entertained many distressing apprehensions lest the attempt which I am about to make at Chittagong should prove abortive; but have derived some encouragement from the thought, that if the Lord designs us for usefulness in that field, he will open an effectual door. May I never be too solicitous about any situation, but be willing to settle in that place which Providence seems to designate.

May 23d.—A heavy squall this afternoon. Was considerably alarmed, as we broke from our fastening on the shore, and a violent gust of wind drove us, although we had cast anchor, into the middle of the river.

But a second anchor held us fast. We find that many inconveniences arise from all on board being unacquainted with our language. Our way also has hitherto laid through an almost perfect wilderness. Besides, the consideration that we are proceeding to a place with which we are totally unacquainted, and which does not contain an individual to whom we are personally known, serves much to depress our spirits. We feel that we are strangers in a strange land.

May 30th.—Arrived this evening at an arm of the sea which must be crossed before we reach Chittagong. The latter part of our passage through the Sunderbunds has been delightful. On the banks were occasionally seen some clusters of native huts, herds of cows with their keepers, gardens and fields covered with various kinds of grain. But while this pleasant scenery charmed my eye, it was distressing to think that the inhabitants of this luxuriant soil are ignorant of the heavenly country. O Lord, send forth thy truth, that it may conduct them to thy holy hill.

May 31st.—Attempted to cross the arm of the sea; but the wind proved contrary, and soon became quite violent. At one o'clock it almost blew a hurricane, and nearly carried us beneath the raging waves. The Lord, however, has graciously preserved us, and given us a new incitement to gratitude and ardour in his blessed service. This evening the wind has considerably abated, but the gathering clouds portend another storm.

June 1st.—Again we have reason to raise our Ebenezer, and say, "Hitherto hath God helped us." The wind was violent during the whole of last night, attended with thunder and lightning, and heavy showers of rain. In the morning the lascars weighed anchor, wishing to find a more secure place than that in which we laid. For five hours we were dashed about by the

conflicting elements, and at twelve o'clock a heavy cloud poured its contents upon us with such dreadful fury, that for half an hour we concluded ourselves to be upon the brink of death. When the storm had a little subsided, we approached as near as possible to the shore, and let down the anchors. But our anxiety is by no means diminished. Our little bark is tossed to and fro in a frightful manner; and as we lie upon a shore which is open to the sea, there is no hope of relief until the storm abates.

Chittagong, June 5th.—After spending five almost sleepless nights upon the raging waters, we find ourselves safely moored in a quiet place. How delightful is the calm of the river, after the tossings we have lately experienced! The mercy of the Lord is great. While he sent forth the furious elements, he spread over us his all-powerful hand, and saved us from every danger. May we be truly grateful.

June 6th.—Removed from the schooner to captain White's bungalow, which he has kindly offered free of expense, until a more convenient house can be obtained. It would indeed be pleasant, had we a single friend in the place, or had we any certain prospects of continuance in it. As it respects the latter point, nothing positive can be determined for a considerable time. To that Friend which sticketh closer than a brother, we feel a satisfaction in committing ourselves. May he lead us in the path of duty, and render us useful in the station which he assigns us.

A LETTER OF THANKS FROM A CONVERTED BURMAN.

THE following letter, both in the original and with the subsequent translation, has been forwarded to the Board of Managers of the Baptist General Convention by brother Judson. Who that reads it, can regret the attempts that have been made to rescue an idolatrous empire from the dominion of ignorance and

death; or rather, we might ask, who that reads it, and has a heart that loves the Redeemer, and is concerned for the present and immortal welfare of men, can refrain from the pious exultation, or withhold his prayers and his labours that the kingdom of the Son of God may grow and increase exceedingly? The prohibitions of earthly monarchs avail little when the Spirit of the Lord enlightens the understanding, calms the conscience, and sanctifies the conversation of men. O that occasions for gratitude, like the present, may multiply with every succeeding year! [*Luminary.*]

BRETHREN all, who live in America! The brethren, who live in Burmah, address you.

We inform you, brethren, that trusting in the grace of the eternal God, the divine Spirit, and the excellent Son, the Lord Jesus Christ, we remain happy; and seeing our real state and circumstances, we have repentance of soul, and an anticipation of the happiness of heaven.

God, the sum of all perfection, without beginning and without end, subsists through successive ages; and this world, the earth and sky, and all things therein, which he has created, are according as he created them.

God, the Creator, is replete with goodness and purity, and is exempt from old age, sickness, death and annihilation; and thus, there is none that can compare with him.

It is contained in the scriptures, that God, in his own nature, unites three, the Father, the Son, and the Holy Spirit, and is (yet) mysteriously one God; that he is in all places, but dwells in heaven, by the clearer manifestation of his glory; that his power and wisdom are unrivalled; and that he enjoys happiness incomprehensible to creatures.

But the Burmans know not the true God; they know not the true religion; they worship a false god; they practise a false religion; and (thus) they transgress the divine law, and sin against the most estimable benefactor. And therefore,

they neither expiate their sins, nor acquire merit. And by excessively loving themselves and the filth of this world, they love not, nor worship the eternal God, nor believe in the Lord Jesus Christ; but regard the good things of this world merely.

That the Burmans, who know not the way to eternal happiness, might become acquainted with it; that they might be renewed; and that they might escape everlasting punishment, the American teacher Judson, with his wife, have both come to Burmah, and proclaimed the gospel of the divine Son, the Lord Jesus Christ; on which some Burmans have become disciples. And on these accounts, the disciple Moungh Shwa-ba says, that your favour is very great (or he gives you very many thanks.)

Those, who love divine grace, who believe, who hear and consider the gospel, who trust in the Lord Jesus Christ, who repent of their sins, attain the state of disciples. And that this religion may spread every where, Moungh Shwa-ba is making endeavours, and constantly praying, to proclaim the gospel. And he prays thus:—O Eternal God, graciously grant the favour which I desire. Graciously grant, that I may have regard to thy divine will, and be conformed thereto. Be pleased to take notice of my supplications, O God. I desire not to seek my own profit: I desire constantly to seek the profit of others. Thou art the Creator of all things; and if thou art pleased to be gracious, O grant, that I may be enabled to promote the good of others. Open thou the eyes of my mind, and give me light. And when I shall preach in various places, evermore send forth the divine Spirit, that multitudes may become disciples. That thou wilt grant these things, I beseech thee, O God.

The disciple Moungh Shwa-ba has composed this writing, and commit-

ted it to the hand of the teacher ; (even) in the Burman year 1182, on the 7th of the waxing of the moon Wah-goung, he has written this, and delivered it to the teacher and his wife.

P. S. Brethren, there are, in the country of Burmah, nine persons who have become disciples.

The above is a literal translation of a letter in Burman, which Mounng Shwa-ba wrote of his own accord, and handed to me, to be translated and forwarded to America. The postscript seems to have been written in the interval, between the baptism of the teacher Mounng Shwa-gnong, and that of Mah Men-la, on the 18th of July last, just before my departure from Rangoon.

On passage to Bengal,
August 9th, 1820. } A. JUDSON, Jr.

ENGLISH BAPTIST MISSION.

EXTRACTS FROM THE REPORT AND APPENDIX OF THE CALCUTTA BAPTIST MISSIONARY SOCIETY.

Thus have your Committee accomplished their pleasing duty, and have laid before you a simple statement of the operations of this Society during the last year. And now, before they close this report, they would humbly advert to the apparent want of success respecting the conversion of the heathen, and consider some few but powerful motives to new vigour in their future exertions

It will be a source of grief to the benevolent and anxious Christian, that, while many a humble shed has been built for the worship of the living God—while thousands in the course of the past year have heard the glorious truths of the gospel—while tracts have been widely distributed—and while many of the poor idolaters have been considerably affected with a sense of divine things, and have from time to time raised and disappointed alternately our hopes ;—we have it not in our power to state, that many of the

heathens have been released from the bondage of Satan. This society may be truly represented as ‘going forth weeping, and bearing precious seed ;’ and doubtless it is by the wise allotment of the great Head of the church, that the returning, loaded with sheaves, must be preceded by a sowing with tears.

May this feeling of solicitude be accompanied with fervent prayer, and the exertions of all the servants of the Lord in Calcutta, of whatever denomination, be aided with your frequent supplications ! But is there no ground to fear, that a blessing has not been obtained through the absence of a supplicating spirit ? Have Missionaries and have the Missionaries’ friends agonized with God in prayer for the perishing heathen ? Can their closets testify that they bewail their miseries ? While they have put their hands to the work, have they felt that softened spirit of commiseration for the souls of men, which is so much the spirit of the gospel ? Have they not rather satisfied themselves that they are doing something for the heathen, and have not sufficiently lived under the awful impression, that while they are but little alive to their best interests, the heathen are hastening by multitudes into an eternity of misery ? Have they placed all their dependence on the influences of the Spirit, and become willing to forego all the glory attached to human endeavour, that Christ might have the pre-eminence ? Let them narrowly look to their own hearts, remembering that there ever seems to be a connexion between a proper frame of mind, and ultimate success in the work of the Lord.

But let no want of present success unnerve the energies of any who are engaged in this great work, to which they are animated by the example of their Lord himself, who came into the world for the salvation of souls. Let them think of his labours of love ! ‘He despised the shame, and endured the cross,’

that heathen nations might be saved. No circumstances of opposition, or envy, or contemptuous neglect, damped the glow of his ardour. While a wicked and perverse generation despised and rejected him; while insulted by Satan, scorned by the multitude, and deserted by his friends; he nobly persevered, and suffered the ignominy of the cross as the crowning exhibition of his benevolence.

The apostles, burning as with a flame from the same altar, gird themselves to the battle—meet with all the fortitude of Christian heroism the violence of malignant persecution, and with all the meekness and humility of inspiration yield their lives in vindication of so glorious a cause.

And what work on earth is so honourable as that in which the friends of Missions have engaged! and what so delightful to the enlightened mind, as to aid the certain, though gradual and slow, progress of truth! and what so congenial with the most elevated feelings of the human soul, as the prospective assurance that the whole of the human family shall at last rejoice in the exertions of their forefathers, whose prayers, and tears, and imperfect labours were as a memorial before the throne of Him who hath said, that he will 'be enquired of by the house of Israel!'

And let none, through the deceitful influence of sin, lose the remembrance that they are but transitory sojourners in a dying world. The objects of their pity are hurrying, myriads on myriads, beyond the reach of their benevolence. Whilst they are stretching out the hand to save, the votaries of superstition are passing from their view, and are no more seen forever. And let it be remembered, that the very persons who are contemplating their benefit, must themselves also prepare to follow the thousands to eternity, whom they had neglected to warn, or had attempted their sal-

vation but in a very inefficient manner. Surely the remembrance of what they have not done, must be appalling to the tender conscience. Let them then renew their exertions; and while the fields are white unto the harvest, let not the reapers linger, let not the labourers be unfaithful, lest the great Husbandman should withhold his blessing.

LETTER FROM A FEMALE SERVANT TO MR. E. CAREY, ON PRESENTING TO THE MISSION A BENGALÉE PLACE OF WORSHIP SHE HAD ERECTED.

(Translated from the Bengalee.)

“My dear Brother,

“I AM by no means worthy to write to you, or even to call you brother, because I am a very insignificant person. It is through the love of our Lord that I have been able to call you brother.—My dear brother, I have one request to make, and it is, that you will not think any thing of the house, for it was not from me, but from the hand of God. If the Lord alone had not given me the mind, I should have been able to do nothing at all. This I could say, many times over. O Lord! Thy mercy is great—thy death is all in all.

“Gracious Lord! I could stand in the streets to proclaim thy praise; but then men would say, I was mad. O Lord, what then shall I do to proclaim thy praise?

“A few days ago, while I was sitting and meditating, my mind was exceedingly happy, and I said, ‘O my mind, come! let us build a house in which we may proclaim the praise of the Lord.’ After this, however, I did not know whether I should do it or not, because I thought, ‘O mind, if this is only done with the body, then I shall certainly be like the idolaters, who think there is merit in such things.’ Then my mind was afraid. But I said, ‘O my mind, whence has this desire arisen? how do I know but it came from the hand of the Lord?’ O gracious Lord, if

it came from thee, then give me an humble mind, that in this thy name may be glorified. O Lord, we are the cultivators, what can we do? Thou art the giver of the fruit. Thou canst do all things. Nothing is impossible with thee.

“O God, let me not trust in my own wisdom, but in every thing let me acknowledge thee O merciful Lord, have mercy on me!

“My dear brother, I have one more request to make, which is, that you will pray for me, that I may never be otherwise minded. But come! let us, being filled with love, proclaim the praises of the Lord. May the grace, and love, and peace of our Lord Jesus Christ, be with all the brethren and sisters. Amen.

“*An insignificant Handmaid of the Lord.*”

ACCOUNT OF MISSIONARY EXERTIONS IN
CONNEXION WITH THE SOCIETY, IN
A LETTER FROM MR. SUTTON, DATED

April 9, 1820.

“THE statement of the proceedings of the Auxiliary Society in the 59th regiment, for the past year, was yesterday transmitted to you by the Secretary; and I have now the pleasure of following that statement by an account of the attempts which have been made to promote the cause of God during the past year in this place:—And here I shall commence with

“*Preaching.*—Preaching has always, in every country and age, from the first planting of Christianity, been an instrument which God has much blessed to the spread of the gospel; and in proportion as faithful preaching has been increased or diminished, so has been the success of the gospel. There is nothing in the state of society in this country, which can in the least diminish the necessity of vigorous exertion in this respect. This has been my chief object during the last year, and with the assistance of

Kurim, and Kishore, two native preachers, I have been out nearly every day, and the gospel has been widely sounded forth. We have one regular place for preaching, built in a populous part of the city of Moorshedabad; and generally we attend service twice a week by the side of the river, where we have always a good congregation. We have likewise some other places which we attend at different periods; and if the people should continue to assemble, we shall endeavour to build regular places for preaching in all situations where we are enabled frequently to labour. From the sums which I have received from the Berhampore Branch Society, I have built one place for preaching at Kagra in the city, one house for enquirers, and houses for the native brethren.

“*The distribution of the Scriptures and Tracts*, has likewise been another object to which much attention has been paid. We have sometimes had persons come to our house to enquire for them, and have always made a point of taking a few, whenever we have gone out. We have likewise visited several large fairs, at which many thousands of tracts have been distributed. To these fairs many come from the most interior parts of the country, and we cannot but suppose it is one great means of extending the knowledge of Scripture. From the eagerness with which these Tracts are received, they are no doubt taken home by many to their own villages, and perused,—villages where it cannot be expected the gospel can yet be preached, on account of the small scale of Missionary exertion.

“*Schools* have also not been neglected. There are at present three in operation, in which several of the School-Book Society’s publications have been introduced, and one of the Schools contains upwards of 120 children.

"This is a brief outline of what has been done in native work; to which I add, that I preach regularly to the Brethren in the 59th regiment twice every Sabbath, and our congregation is more than two hundred. From all these various means God has been pleased to bring forth some good. I have baptized 26 persons during the past year, six of whom are natives; and all appear to walk worthy of him, who hath, I trust, called them out of darkness into his marvellous light; and several appear burning and shining lights, and have much of the spirit and image of Christ implanted in their souls.

"I feel confident that God is laying the foundation of a temple for his glory amongst the natives; but at present it is merely the foundation, and this is proceeding very slowly. The native character is the same in all places. The gospel has to encounter the same manners, customs, and obstinate adherence to that which is evil, and the Holy Spirit is bestowed in a very limited manner; but this cannot alter the line of conduct we should pursue. We are engaged in a work which we are commanded to do, a work which God has promised shall be accomplished, a work which will be of the greatest good to our fellow creatures; and if we proceed labouring and praying, perhaps even in our time the Spirit may be poured forth in an abundant manner, and thousands be born in a day:--and if our sanguine expectations should not be realized, it will be well that it was found in our hearts to build a house to God. And when we appear before the judgment-seat of the Most High, we shall not lament, that we have spent either too much of our exertions or property in endeavouring to promote the glory of him, whose glory and majesty all the heavenly hosts are continually celebrating."

ADDRESS TO THE YOUNG LADIES OF MRS. LAWSON AND PEARCE'S SEMINARY, PROPOSING THE FORMATION OF A SCHOOL FOR THE EDUCATION OF HINDOO GIRLS, *April, 1819.*

Dear young Ladies,

You are placed by divine Providence in a situation far superior to the Hindoos and Mussulmans, by whom you are surrounded; and the command of God, which directs you to love your neighbours as yourselves, evidently includes that you should do as much for their happiness as you would expect them to do for yours, were you to change circumstances. We are sure therefore that as far as you are able, and your Parents and Friends approve, you will be happy to show your compassion for your ignorant and depraved neighbours. We recollect too that you are *females*, and therefore from the constitution of your natures more apt to pity the miserable, especially when the case of sorrow which is presented to you particularly respects your own sex.

If you examine a little the situation of Hindoo women, your hearts must be deeply affected with their state of misery. It is a striking fact, that within the limits of Calcutta, containing seventy thousand Hindoos, and even in the whole of Hindoostan, comprising 100 times that number (or seventy millions,) there is not a single School for the instruction of Hindoo females.* Being married at a very early age, and ignorant of every thing which can furnish conversation, they cannot become companions to their husbands, and would from this circumstance alone be treated with neglect; but from this and other causes united, they are not allowed to speak to their husbands in the presence of another person, but are altogether in a state of servitude as complete as the oxen whom they feed. Education, by raising them to a mental level with their hus-

* It is gratifying to remark, that since this address was written, two Schools for Native Girls, one at Digah near Patna, under the care of Mrs. Rowe; and another at Cutwa, under the care of Mrs. W. Carey, have been established.

bands, would do very much to meliorate their condition.

Through their ignorance too, they fall victims to the claims of custom and the persuasions of their relations. You hear of women ascending the funeral pile, and being burnt with the dead bodies of their husbands; and it may be you have witnessed the horrid rite.—Picture to yourselves a young widow left with a family of five little children:—persuaded by her relatives, and bound by custom, she determines to be burnt with the putrid remains of her late partner. Her children accompany her to the pile, where she is about to be consumed, and where they are thus to be deprived at once of all the happiness combined in the name of parent. But the unrelenting mother walks around the funeral pile, takes a last look on her orphan children, and ascends the hill of death; and the eldest son, as if every aggravating circumstance were necessary to complete the tale of horror, is expected to enkindle the flame which in a few minutes deprives him of his mother, and hurries her unprepared, into the presence of her insulted God.

And what will tend most effectually, within the scope of *individual* benevolence, to banish these scenes of horror? The education of females. In the case we are describing, and of which one of us was a spectator, the mother was persuaded to the fatal act by her relatives, who were anxious to ennoble their family (as they esteemed it) by the sacrifice of a widow; and the eldest son, an interesting youth of eleven years of age, who with tears in his eyes had promised never to kill his mother, but to come and live with us, was also at last overcome by persuasion. But had the mother been blessed with a good education to see the necessity and duty of living for the good of her children, and of shewing her affection

to her husband by providing for, and educating his offspring, she would have seen through their motives, and no doubt rejected their advice; and had she previously instructed her son in the duties he owed to his parents, and the wickedness of sacrificing her, who had fed him with her milk, and caressed him in her bosom, he would have refused to perform the guilty deed. But they are the dupes of persuasion and custom—and thus in the province of Bengal alone, at least 10,000 widows are annually sacrificed, and thirty times a day a deed repeated, which ought to call forth our tenderest pity, as well as our most vigorous exertions.

It is to be hoped too, that were females in general able to read, many might peruse the Holy Scriptures, and be led to believe in our blessed Saviour; and thus not only have their condition meliorated in this life, but their eternal happiness secured in that which is to come.

It should be remembered too, that the blessings arising from the education of females will not be confined to them, but extend themselves to their future families. Most of us recollect what kind and beneficial instructions we received from our mothers ere our age would allow us to attend a public school; and in the case of Bengalee women the benefit will be unspeakably greater, for without the introduction of Education amongst them, the one half of their children will never receive instruction at all; but, like their mothers, the daughters will remain in the lowest depths of brutish ignorance. If therefore, we wish to raise the females of this country to their proper level, to render their domestic life happy, to emancipate them from the chains of an absurd and cruel superstition, to preserve their lives, and to save their souls; and if we wish to extend this catalogue of blessings to their

families and connexions, let us endeavour most strenuously to promote their Education.

We cannot suppose, Young Ladies, that by *your* exertions alone, 10,000 will be saved annually from the funeral pile, or the female population of seventy millions emancipated from the chains of ignorance and vice:—but if through your endeavours an affectionate parent is preserved to only *one* family, and the light of knowledge shall disperse the gloom of ignorance from the minds of only a *few* females, you have done *much*—they will bless your memories, and it may be that *others*, witnessing your exertions, may be stimulated to something more extensive and permanent, and thus your beneficial influence be widely diffused.

We are confident therefore we shall anticipate your wishes, by proposing the formation of a small society (on a similar plan to the one formed last year for the education of Hindoo boys in a neighbouring seminary) for the promotion of Female Education amongst the Hindoos. It is a pleasing fact, that a few Hindoo girls have lately met together to receive instruction in the city, and assured a learned native with whom we are acquainted, that if any person would provide for their instruction, they knew that besides themselves, eight or ten more would willingly attend. You have therefore an opportunity at a small expense of securing to yourselves the honour of encouraging this infant attempt, which without encouragement will probably be frustrated—and thus of laying a foundation (if you should succeed) of the most permanent and extensive good.

DEPARTURE OF MR. WARD.

New-York, March 27.

THIS indefatigable servant of the cross, who has been several months in this country, collecting money for one of the noblest and most benevolent purposes which

can command the attention of the Christian world, embarked on the Lord's day afternoon in the Hercules, for Liverpool. After spending a few days among his friends in England, he will take his departure for the last time for India—where he calculates to end his days in the great work in which he has already been engaged for more than twenty years.

He preached on Lord's day morning, in the Baptist Church in Fayette-street, and a collection was taken up for the Baptist Foreign Missionary Society—the labours of which are now directed to the propagation of the Gospel in the Burman empire, where the darkness of superstition and infidelity is of a deeper shade, if possible, than among the Hindoos. The service was solemn and interesting. After the close of the discourse, Mr. Ward delivered a short but affecting farewell address to the audience, as representing the whole body of his Christian friends in America, of whom he spoke in terms of the most lively friendship, as well for the kindness and attention which had been shown him, as for the liberality with which they have contributed to the object of his mission. The audience were so much affected that the tear glistened in almost every eye.—A parting hymn prepared for the occasion, was then sung; and Mr. W. accompanied by a number of friends to the boat, took his final departure from America.

We consider it peculiarly fortunate for the Missionary-cause, that Mr. Ward has been called by Providence to visit this country. His visit will tend to break down and destroy the prejudices, which it is not to be denied still exist, against foreign Missions. We have heard the testimony of a faithful and intelligent witness who has long been in the field, and cannot believe that the object in view will never be accomplished. Many have forsaken their idols and embraced the Christian faith—others are daily hearing the “joyful sound” from the lips of native missionaries—and we have every reason to believe that all India will, ere long, “stretch out her hands unto God.”

The following is Mr. Ward's note of thanks to his friends and the public, for their kindness and liberality towards him, and the institution for whose interests he had solicited their bounty.

“Through the indulgence of the editors of the public prints in the towns which he has had the happiness of visiting, WILLIAM WARD wishes to tender his warmest acknowledgments to his brethren in the Christian Ministry, and to every donor to this College of every de-

nomination.—The friendship and liberality he has every where met with, can never be forgotten. Not far from ten thousand dollars has been realized, agreeably to the annexed list, now to be invested in the American funds. The interest of this sum will annually educate ten or more Hindoo young men, candidates for the Christian Ministry.—May the prayers of American Christians be added to this cheering proof of Christian liberality, that the persons educated by their bounty may be eminent instruments in the hand of God in illuminating and evangelizing the vast continent of India, and that the light proceeding from this Christian College may have a large share in irradiating all Asia. As all the monies have not yet been collected, some trifling mistake may possibly exist in one or more of the following items.

New-York, 24th March, 1821.

New-York,	\$2,467,19	Washington City,	211,00
Boston,	1,866,62	Alexandria,	40,00
Philadelphia,	1,202,62	Newark,	93,19
Baltimore,	420,00	Princeton,	242,00

Pawtucket,	59,00	South Reading,	37,10
Schenectady,	190,00	Haverhill,	91,00
New-Haven,	406,50	Newburyport,	54,80
Middletown,	103,00	Danvers,	52,62
Hartford,	281,06	Reading,	34,97
Providence,	312,68	Salem,	200,72
Worcester,	130,37	Portland,	241,06
Roxbury,	41,25	North Yarmouth,	85,73
Dorchester,	100,00	Portsmouth,	82,42
Lynn,	121,07	Beverly,	33,80
Cambridge,	181,00		
Charlestown,	92,30		
Andover,	42,33		
		Total,	\$9,561,10

P. S. The Attorneys appointed by Mr. Ward to receive and invest the money collected, earnestly request the several gentlemen, with whom were deposited collections made in their vicinity, to transmit the sums in their possession to Divic Bethune or William Colgate, New-York, for the purpose of immediate investment in the funds. Those who may be disposed to send donations to the same object, may forward to the same persons. It would be desirable to make the whole sum invested ten thousand dollars.

New-York, 27th March, 1821.

AMERICAN BOARD FOR FOREIGN MISSIONS.

MISSION TO THE SANDWICH ISLANDS.

THE Sandwich Islands are situated between 13° 50' and 22° 20', north latitude, and 154° 55' and 160° 15', west longitude from Greenwich. They are extended in a direction W. N. W. and E. S. E., Owhyhee being the south eastern island, and Oneehow the north western.

We give the length and greatest breadth of each, and its estimated superficial contents, in English miles.

	Length.	Breadth.	Sq. Miles.
Owhyhee,	97	78	4,000
Mowee,	48	29	600
Tahoorowa,	11	8	60
Ranai,	17	9	110
Morotoi,	40	7	170
Woahoo,	46	23	520
Atooi,	33	28	520
Oneehow,	20	7	80
Tahooraa,	1	$\frac{1}{2}$	

The following distances, in English miles, with the bearings of the islands from each other, will help to give a more perfect view of their relative situation. It is to be understood, that the distances are estimated from the nearest parts of one island to the nearest parts of the other. Mowee is N. W. of Owhyhee, 30 miles: Morotoi, W. N. W. of Mowee, 10; from Owhyhee, 75: Tahoorowa, S. W. of the southern part of Mowee, 7;

from Owhyhee, 33: Ranai, W. of Mowee, 9; and the same distance S. of Morotoi: Woahoo, W. N. W. of Morotoi, 27; from Owhyhee, 130: Atoo, W. N. W. of Woahoo, 75; from Owhyhee, 250: Oneehow, W. S. W. of Atoo, 17; from Owhyhee, 290: Tahooraa, little more than a rock, S. W. of Oneehow, 23. The distance, from the eastern point of Owhyhee to the northwestern side of Oneehow, is about 390 miles.

JOINT LETTER OF THE MISSIONARIES TO THE CORRESPONDING SECRETARY.

Hanaroerah, Woahoo, July 23, 1820.

Rev. and very dear Sir,

FAR removed from the loved dwellings of Zion in our native land, surrounded with pagans and strangers, we would lift the voice of grateful praise to our covenant Father, and call on our patrons and friends to rejoice; for the Lord hath comforted his people, and ministered unto us an open and abundant entrance among the heathen. But here we see no altars of abomination, nor bloody rites of superstition. Jehovah has begun to overturn the institutions of idolatry, and to prepare the way for the nobler institutions of his own worship.

While we were tossing on the waters of the Atlantic, and while the Church was on her knees before the Hearer of prayer, He was casting down the vanities of the heathen, demolishing the temples of paganism, and holding in derision the former pride and disgrace of this people.

Wafted by the propitious gales of heaven, we passed the dangerous goal of Cape Horn on the 30th of January; set up our Ebenezer there; and, on the 30th of March, arrived off the shore of these long lost and long neglected "Isles of the Gentiles." But how were our ears astonished to hear a voice proclaim, "*In the wilderness prepare ye the way of Jehovah; make straight in the desert a highway for our God!*" How were our hearts agitated with new, and various and unexpected emotions, to hear the interesting intelligence,—**"TAMAHAMAHA IS DEAD;—THE TABOOS ARE BROKEN;—THE IDOLS ARE BURNT;—THE MOREEAHS ARE DESTROYED;—AND THE PRIESTHOOD ABOLISHED."** This victory was achieved by that arm alone, which sustains the universe. He, who in wisdom has ordained, that no flesh should glory in his presence, has saved us from the danger of glorying in the triumph, and taught us with adoring views of his majesty to "stand still and see the salvation of God." Long indeed did we expect to toil, with slow and painful progress, to undermine the deep-laid foundations of the grossest idolatry. But He, whose name alone is Jehovah, looked upon the bloodstained superstition, erected in insult to divine purity, and, without even the winding ram's horn of a consecrated priest, it sinks from his presence, and tumbles into ruins; and he commands us, as the feeble followers of the Captain of salvation, to go up "every man straight before him," and, "in the name of our God, to set up our banner."

MISSIONARY STATIONS.

We have been allowed to plant the standard of the cross at Kirooah, and at Hanaroorah, where the chiefs, the natives, and foreigners may, from week to week, hear the sound of the Gospel. Most gladly would we erect the standard on every isle in this cluster, but we have no preacher to send. The people are without any form of religion, waiting, as it were, for the law of Christ, though they know not his name, nor the way of salvation.

From Atooi the call is loud and impressive, "come over and help us." Two of our brethren, Messrs. Whitney

and Ruggles, accompanied George to his father, who received his long absent son with tenderest affection, and made him second in command over his islands. He said, that the arrival of Hoome-hoome, as his son is called, "made his heart so joyful, that he could not talk much that day." He expressed much gratitude for the kindness of the friends of Hoome-hoome, in providing for his comfort, his instruction, and his safe return; and for sending teachers to these islands to instruct him and his people, in the arts and sciences, and in the principles of the Christian religion. The king said with respect to George, "I love Hoome-hoome very much more than my other children;" (of whom he has a daughter older, and a son younger.) "I thought he was dead; I cry many times because I think he was dead;—Some captains tell me he live in America;—I say no;—he dead;—he no more come back. But now he live;—he come again;—my heart very glad." He engages to be a father to us, as we have been to his son. He is importunate in his entreaties, that some of us should settle there;—promises to give us houses and land, as much as we need; expresses a great desire to learn, and has begun the work in earnest. The brethren, after spending eight weeks in instructing him and his wife and family, and exploring the island, returned to this place. To-morrow it is expected that they, with their wives, will proceed again thither, in the ship *Levant*, Capt. Cary, on her way to America *via* Canton. We hope the Board will have it in their power immediately to station there an able preacher of the Gospel, a skilful and discreet physician, an industrious farmer, and an accomplished Lancasterian school master.

At Kirooah, our brethren, though subject to great privations, are allowed to engage in their appropriate work with flattering hopes of success. The king leads the way as their humble pupil, and now begins to read intelligibly in the New Testament, desirous to outstrip all his subjects in the acquisition of useful knowledge. Two of his wives, and two stewards under their instruction, exercise themselves in the most easy reading lessons of Webster's spelling book.

At this place, we have a pleasant school advancing with desirable progress in the rudiments of the English language. The number under our instruction here is about thirty, among whom are the governor, or head chief of the island, his wife, daughter of a chief of Karakakooa, and eleven children of white men. One of the latter, George Holmes, exhibits a fine

genius for painting. We send you a specimen of drawing, and lettering, executed by him under our instruction, which we think could not, without better models, be exceeded by any school-boy in America. We need here the aid of a preacher of the Gospel, and a school-master, who is skilled in the Lancasterian method of instruction,—and a tried physician, who would cheerfully and patiently endure the necessary toils and privations, to which he must be subject in removing the diseases of the body and soul among the heathen, and among his fellow labourers. God has hitherto preserved our health; but the heathen around us are wasting away by disease, induced not by the climate, but by their imprudence and vices.

Dr. Holman has purposed to take his station at Mowee. That is a fruitful island, and we hope soon to see the standard of the Gospel planted there. The scruples of the king, with regard to the danger of additional missionaries in this field, we hope will have subsided before additional labourers can arrive. He expressed a regret, that no one of us could repair and build vessels for him. We think that a pious, skilful, and devoted ship-carpenter, inured to self-denial, and able to recommend and enforce the religion of Christ, might be of incalculable benefit to this people. Such a mechanic they would prize above all others.

CALL FOR MORE MISSIONARIES.

We know not what divine wisdom intends to do here; but we think a great effort ought to be made, in every island, to establish Christianity and to take possession for Christ and the church, before that idolatry, which seems to have been crushed by a single blow of Jehovah's arm, should again be revived. The case is so new, and so unparalleled in the history of the world, that we know not what to say. *When hath a nation changed its gods?* The enemy may have retired but for a season, to appear again in his wrath, to kindle the flames of persecution, and re-establish the worship of demons in all

its forms of pollution and cruelty. How often did Israel, the chosen of God, give melancholy proof of the most deep rooted depravity, and the incurable propensity of the human heart to the grossest idolatry, even with the lively oracles of divine truth in their hands, and the awful majesty of Jehovah's presence before their eyes. Were it not for the fact, that the present is an age of wonders, and the hope, that the Christian church will not relax the ardor of effort and the fervency of prayer for us and this people, we should expect soon to see the altars of abomination erected, and the powerful priesthood of superstition arrayed against this little, feeble band of Christian pilgrims, before one of us could preach plainly and impressively, in the language of the islands, the unsearchable riches of Jesus Christ. But in God is our hope; and we will not fear. We dare not put our trust in princes. The King of Zion alone is worthy of our confidence. It is he, who has begun the glorious work; and it will go on. The powers of earth and hell cannot successfully oppose it. We are nothing. And whether defeat or success shall be our particular lot, we know that the holy cause in which, under your patronage, we are allowed to embark,—cannot fail of ultimate and universal triumph. "Zion shall arise and shine,—the Redeemer shall reign,—the isles shall wait for his law. The glory of the Lord shall cover the earth, and all flesh shall see it together; for the mouth of the Lord hath spoken it."

Cheered with these divine consolations, in the midst of trials and privations—contented and happy in our work, weak and inexperienced as we are, we turn our eyes to you for counsel, and to Heaven for help, and subscribe ourselves, dear Sir, your servants for Jesus' sake, and fellow labourers, in the vineyard of our Lord,

H. BINGHAM,
DANIEL CHAMBERLAIN,
SAMUEL WHITNEY,
SAMUEL RUGGLES,
ELISHA LOOMIS.

Religious Intelligence.

REVIVAL OF RELIGION IN CHESTER, NOVA SCOTIA.

EXTRACT OF A LETTER TO ONE OF
THE EDITORS, DATED

August 25, 1820.

Rev. and dear Brother,

HAVING been appointed by my brethren to visit our associated brethren in the State of Maine, I am now on my

passage there; and as it is uncertain whether I shall see my friends in Boston, I would now gratify myself by devoting a moment to epistolary converse.

I would wish to record something of the goodness of God unto us in Chester. The latter part of 1819, the Lord was

pleased to visit us with special mercy. I had long felt much concerned on account of the general excess of vanity among our youth. I have often thus enquired, where are our hopes of future years? where are the pious youths to be found in Chester? But about this time, there was one, and then a second, and a third had their attention arrested, until a general solemnity took the place of an almost universal pursuit of vanity among the youths. A number of them were so deeply anxious for their souls, that this seemed to be their whole concern. Our meetings were crowded, and very frequent. No house would contain the assembly but the meeting house, even in the coldest and darkest nights.

January first was observed as a Fast. It was our covenant meeting day. It was a delightful day to God's people, but a day of bitter distress to those that found themselves in a Christless state.

Monday evening was appointed for special prayer for the spread of the gospel. At the conclusion of the meeting, a council previously called, examined a candidate for ordination, who was the next day ordained. But O, my brother, I know of no language that can describe the interesting scene of that day and evening; and of many days and evenings that followed. The sorrowful countenances, the deep sighs, and languishing cries, "Lord, save or I perish. O Lord what will become of such a sinner as I am! I have spent all my days in sin, and now I am sinking down to ruin.—How often have my parents prayed for me, and

warned me, and now I fear it is too late!" Backsliders have returned to Zion with weeping.—Very few had the hardihood to strengthen their bands by mocking.

We soon began to hear candidates for baptism, and in the coldest season baptized 3, 4, 8, and to 12 in a day, from 14 to 50 years of age, or more. One woman when standing in the water, said, before being immersed, "my dear good people, it is now 25 years since I have known and felt the love of God in my soul, but I never knew until within one month past, that I was not baptized.* I now desire to bless God, that I am permitted to come here to obey his divine command.

I might fill a number of sheets in relating the pleasing incidents that have occurred, in a work, the most general that we ever knew in Chester. Many sermons have been preached, many prayer-meetings attended, the Bible hath been much read, many appropriate hymns have been sung, as well as many exhortations addressed to the people. The topick of preaching and other exercises has been divine sovereignty, human depravity, the sovereign, free, and distinguishing grace of God, revealed in and through the Saviour; the shortness of time, the length and sudden approach of eternity, and the obligations of saints to be virtuous and holy.

I remain your unworthy brother
in Christ, J. DIMOCK.

* She had been a member of an Episcopal church.

Obituary.

Mr. STEPHEN R. PAGE.

DIED of consumption, at Haverhill, (N.H.) much lamented, STEPHEN RICE PAGE, the youngest son of Mr. John Page, aged 22.

The meekness and death of this young man, have excited so deep an interest in his acquaintances, that we feel justified in giving a statement of some particulars to the public. The promising talents and amiable disposition of this youth induced his parents to afford him the means for a public education at an early age. At the age of 16, he was admitted a member of Dartmouth College. In the summer of 1815, during a revival of religion in that institution, this youth was deeply affected with a sense

of his lost condition by nature and practice, and as he has since stated, for some weeks his soul was oppressed exceedingly with a view of his guilt, and exposure to the wrath of an offended God. It appears in an extract from a letter to a brother, dated June 27, 1815, that he had experienced something, which afforded him some relief. "I have great reason to mourn on account of my ingratitude for what God has already done for me. Whether I have become regenerate by the grace of God, He only, who searches our hearts, can tell. When I view my own conduct, and see what a series of wickedness my life has been, I cannot but confess,

that I deserve the sentence of divine wrath. My hope of acceptance with God is founded upon Christ alone, as all in all." In another letter to his pious mother, dated July 11, 1815, he says—"I am sometimes led to almost despair of having experienced any thing saving; when again a ray of hope darts into my breast, which gives me new life, and animates my whole powers in this noble pursuit. Pray for me, that I may have more clear views, and especially that God would not withdraw his Spirit from me." These exercises declined gradually as the revival in the College declined, and before he received the honours of College, they were, in a measure, lost amidst the ambitious pursuits of literature, and the opening prospects of a new scene, in which he was about to act. Leaving this seat of science, he entered immediately upon the study of law in this vilage, and pursued his studies so intensely and unremittingly, for about a year and a half, that we have reason to believe, he did much to promote a disease, which terminated his earthly existence. He has repeatedly mentioned this as a season of peculiar temptation, not from any visible cause particularly, but from the workings of an evil heart of unbelief, and the power of the great adversary of souls. From these sources he was strongly urged at times to relinquish all confidence in the revealed word of God, and seek a refuge in the dark uncertainty of what was to come. But he was preserved from so fatal a decision. He remained in this situation and in usual health, until about one year ago, when he was admonished of his situation in a manner so extraordinarily, that we cannot fail to mention it. The sermon for the new year 1819, was delivered on the 2d Sabbath of the year by reason of some special calls of Providence, which rendered a preparation for the 1st impracticable. This young man was present on the afternoon of that day. Text, 2 Kings, xx. 1. *Set thine house in order, for thou shalt die and not live.* In the course of the sermon, the most interesting events in the four years preceding, were brought into view, the deaths especially, from which bill of mortality, the speaker came to the following conclusion. "*Then it may be said with a great degree of certainty, although with pain, that this text is the death warrant to some who now hear it!*" This is the last new year's sermon they will ever hear. This is the last winter they will ever see. It is uncertain whether they will ever see another spring. Certainly not more than one. But once more, will they ev-

er see the earth put forth her vegetation. Never will they be permitted to enter this house after this year; but all means will end, and all the dearest ties of nature will be dissolved. They will not live to wear out the clothes, with which they are now clad. They must put off *these very clothes*, and exchange them for their winding sheets. Ah this year they must see death advancing. They must finally feel his cold embrace, and yield to his resistless power. They must know this year what it is to die—what it is to enter upon an unseen world, a world of spirits, and see God and eternal things as spirits only can see! As the first sentence of this extract was pronounced, the speaker saw this young man start from his seat, bend his head forward quite low, and as he raised himself slowly, he perceived a smile upon his countenance, which led him to suppose that the sentence was deemed by the hearer either injudicious or unwarrantable.

About the 1st of March, he took a severe cold, which affected his lungs very sensibly, and rendered the prosecution of his studies oppressive to the whole system. He relaxed in his studies in some degree, and endeavoured to obtain relief from exercise, but cold succeeded cold until in May last his symptoms became alarming. His physicians began to despair of his recovery, and he was prevailed upon to relinquish his studies altogether. In July he commenced a journey to the south, for the benefit of his health, but he soon found that he was not able to proceed, and he returned to die in the embrace of his father's family. From this time he relinquished all thought or concern about the world, and took no interest in any conversation among others on subjects of this nature. But as yet, he said little upon things spiritual and divine. He seemed to be in deep meditation, and listened to serious subjects with great interest. About the first of Sept. his seriousness became very deep and apparent to his connexions. It was evident that God heard the unceasing prayers of a pious mother,* whose heart was rent and bled for her youngest son, now languishing without the supports of the religion of Jesus. The young man soon made public request for the prayers of God's people on behalf of his immortal soul. The Church never had a call, perhaps, which so deeply interested her, and engaged her at the throne of grace with so much persevering fervour as this. In conversation upon the character of God and the state of the soul, he maintained a uniform, indescribable solemnity. He

* Mrs. Page is a sister of the Rev. Stephen Royce, pastor of the Baptist church, Stratfield, Con. and with her husband, are both Baptist professors.

often expressed his fear of speaking upon those subjects without realizing their importance. Indeed the character of God had become so great and so holy in his view, and he had such a sense of the depths of depravity of his own heart, that he was as one under the abiding command—*Draw not nigh hither, put off thy shoes from off thy feet, for the place where thou standest is holy ground.* Ingratitude, and especially an abuse of the mercies of God since his awakening at College, constituted the great charge which he always preferred against himself. He continued in this situation about six weeks. He spent a great portion of his time in mental prayer, and it was while thus engaged that he found for the first time, that his soul was delighted with holiness, and truly desiring a greater degree of sanctification. Hitherto his entreaties had been limited to his own personal condition, but now he lost sight of himself through the solicitude he had for others. His thoughts first turned upon a sick brother who was then in the chamber, and who, as we hope, in a few days experienced a saving change. From this brother he passed to others, and from his nearest connexions to his acquaintances, and finally, he found but one family on earth, and all distinctions vanished. *Thy kingdom come*, let all hearts be holy, and holiness be inscribed upon the bells of the horses, was the prayer of the new-born soul. These exercises occurred several times before he dared to express them, although a change of countenance and speech had kindled the sparks of hope in her that bare him and had now travailed a second time for his spiritual birth. From this time he looked upon death as disarmed of its sting, although the greatness and holiness of God, and the solemnities of death, did never appear less. He had a great desire to see his brothers and connexions all become holy, and he expressed his tenderness and solicitude for the youth in this place. The Scriptures became his guide and Christians his only society; and when he became reduced so low as to be confined almost wholly to his bed, and so weak as to speak with the greatest difficulty, a visit from a pious friend would raise him above decaying nature, and his animated countenance bespoke the vigour of his soul.

The last interview he ever held with his pastor, was in some respects, of all the most interesting. It took place on the Monday succeeding the first Sabbath of the present year. On entering his chamber, his minister addressed him—"Through the mercy of a kind

Providence, you have lived to enter upon a new year." Yes, replied he, far beyond my expectation. But my year has not yet expired. Your sermon for new year 1819, was one Sabbath later than usual.—And do you remember such a sentence in that sermon? (repeating the one quoted.) Yes, I do. Well, that sentence struck me with so much certainty, that I was the person designated by the providence of God, to die the present year, although then well, and perfectly stupid, that it raised me involuntarily from my seat. I saw you, replied the minister, and as you recovered to your former position, there was a smile on your countenance. Yes, there was, but it was feigned. I supposed I had attracted the attention of the audience, and lest they should impute it to an impression from the subject, I assumed that appearance, to tell them it was not so. But I never got rid of it, and from my first attack, I have believed I should die within the year. I shall go before the year expires. Towards the latter part of this week, he failed rapidly. At times, he was wandering in his thoughts, but the Bible and Christ Jesus were his theme still, as well as in his lucid intervals. On Saturday evening, he repeated the hymn, "*Hark from the tombs*" He then called his mother to his bed-side, and requested her to reward the poor man, who was to sit up with him for the third night in succession; and then falling asleep, he continued until two o'clock in the morning, when he breathed out his spirit without a struggle or a sigh, on the 9th inst. about 12 hours before his full year from his summons had expired.

Mrs. JOANNA OBEAR.

Mrs. Joanna Obear, late consort of Capt. Richard Obear, was born at Beverly, March 29, 1748. Being blest with an early religious education, she was at times impressed with pious thoughts, and frequently, as she remarks in her diary, "felt desirous of becoming a Christian." She was married at an early period, and upon her becoming a mother, according to the order in which she had been instructed, she conceived it her duty to offer up her child on the "half way covenant." Proposing this to her minister, she was exhorted to "strive to be prepared, and come in to the church." But perceiving an important difference between a profession of religion and its possession in the heart, she declined, and only complied with the terms necessary to have her child sprinkled.

This act served to quiet her conscience for four or five years. Some time after, a new minister was settled in the parish to which she belonged. And it being perceived that she had some occasional seriousness, she was again invited to join with the church. To this, she was at length induced to accede, and as she observes, was "received, but without the smallest examination as to her experience." "O surprising ignorance!" said she, "here I rested many years in total darkness of divine things." In the year 1795, some circumstances of disappointment and trial, oppressed her mind; and one night on retiring to bed much distressed, she fell asleep and dreamed, that she was walking in a narrow path on the edge of a steep hill. She thought she soon slipped, and fell where there was no firm standing for her feet. Its appearance was like sand, and the more she struggled, the deeper she sunk in it. In this dangerous situation, she discovered some small shrubs, and caught hold of them. But all of them gave way, and her condition grew worse, until an unexpected hand reached her, lifted her up, and said, 'look below, and see the danger you have escaped.' As she looked, she saw a "gulf of devouring fire." Beholding the danger, she involuntarily exclaimed,

"Deny thyself and take thy cross,
"Is the Redeemer's great command;
"Nature must count her gold but dross,
"If she would gain the heavenly land."

She awoke and reflected upon her dream. It impressed her heart with her folly and sin, in indulging too much attachment to the world, and its objects. But instead of flying to Christ for refuge, she laboured to live by the law, for more than two years. In July, 1797, her mind was impressed under a sermon by Mr. L—— of Rowley. She then saw how fruitless were all *her* attempts to work out a righteousness of her own. She felt much condemned, and cried out in her heart, "Save, Lord, or I perish." She saw the deceitfulness of her heart, and felt that she was blind and ignorant, and knew not what to do; but she obtained no lasting comfort at this time. In November following, one morning when alone, and lamenting her lost state by nature, she was surprised by an unexpected view of the electing love of God from eternity. This theme, she contemplated in the promise, made to the first transgressors: "O," said she, "he has loved some with an everlasting love!" and if I am not of that number, yet I desire to praise him." These reflections greatly comforted her mind; and for a time she thought the Lord had

granted her his delivering mercy. Her views of the covenant of grace were much enlarged, but probably relying too much upon her feelings, she fell into darkness and fears. In this state of trial she continued some time; till one night in which she had retired with great depression, she awoke, saying,

"My spirit looks to God alone,
"My rock and refuge is his throne;
"In all my fears, in all my straits,
"My soul on *his* salvation waits."

These lines afforded her some comfort, and on the following day she had the privilege of hearing a sermon upon "redeeming the time." This depressed her mind from a consciousness of having spent fifty years in unbelief and vanity; but before the close of the services, hope and comfort again beamed upon her soul. So close was her scrutiny upon herself, that she often feared all was not right. She desired to feel more of Christ's resurrection power upon her soul, and while her mind was in a mourning state, she was frequent in her visits to the throne of grace. It was some time before she could rise above her fears and doubts. But she was relieved by the words, "My grace is sufficient for thee." "Behold the Lamb of God that taketh away the sins of the world." From this time she appears to have had a more steady hope. "O!" said she, "the glorious sacrifice was presented to my view, in all his sufferings and death. The blessed union I then felt, I cannot describe. His banner over me was love, my guilt all vanished, and the sweet evidence of pardon by his blood, filled my heart with joy, and my mouth with praise." From this time she was led to enquire what duties she owed to her Lord. She saw that a public profession of his name was a duty that every disciple owed to the Saviour. She had indeed, long before, professed his name; but having done it in unbelief, the remembrance afforded her no comfort. She resolved to search the scriptures, to ascertain if the way in which she walked, was the right way. In the course of this investigation, her mind was much affected with the sufferings of Christ, which increased her desire to be obedient to his will. After close research and much prayer, she became convinced that the baptism of believers only, was gospel baptism; and that it was her duty to submit to this ordinance. It was, however, a trial to her mind, as her friends were unwilling she should be immersed. She tried to pacify her conscience, by the consideration, that many good people were not immersed, and indeed resolved to continue as she had already professed. But this resolution was quickly

succeeded by great darkness of mind, and distress of soul; which continued till, by the application of the words, "come out from among them and be ye separate," she was again impressed that she must obey Christ rather than man. Many passages of scripture now occurred to her, affording additional light upon the ordinances; and comfort to her soul. In the month of March, 1798, providence unexpectedly opened a way for her to attend the Baptist meeting in Danvers. It happened at a time when some candidates were to be examined. Her daughter being a member of that church, led the way for her to propose herself as a candidate. She related her experience, for that purpose; was admitted, and on April 11, 1798, was baptized by the Rev. Mr. Andrews; and enjoyed a peace and comfort of mind to which she was before a stranger. From the church in Danvers, she removed her relation to the baptist church in Beverly upon its constitution in 1800. In this church she continued till death, and was a highly respected, and useful member.

About six years previous to her death, she had a paralytic shock from which she never recovered. Her speech and other powers, gradually failed; but while she was able to converse, she uniformly manifested a firm reliance upon her Lord, and patience under the privations she bore. Although her speech became very indistinct, the writer of this notice found much satisfaction in visiting her. For about three years previous to her decease, she had little ability to converse, though she retained her reason to the last, and manifested a steady faith in Christ.

In September last, nature being quite exhausted, she fell asleep, aged 72. Thus closed the life of one who well sustained the name of a mother, a wife, and a Christian. But she is not dead. She lives in a better world, and we trust, is now enjoying the smiles of Him whom she delighted to serve upon earth. May we all be "followers of those, who, through faith and patience, are inheriting the promises." "The memory of the just is blessed."



Ordinations, &c.

At Burlington, N. J. June 30th, 1820, the Rev. JOSEPH KENARD was ordained to the pastoral care of the Baptist church in that place. Introductory prayer and sermon, by the Rev. Thomas Griffin, from Ezra, x. 4. "Arise, for this matter belongeth unto thee: we also will be with thee: be of good courage, and do it." The usual questions, ordination prayer, right hand of fellowship, presenting of the Bible, and an appropriate address, by the Rev. Mr. Greene. The relation the candidate gave of his views of the Gospel, exercises of his mind, and call to the ministry, were pleasing and satisfactory. Rev. Thomas Griffin preached in the evening. The whole of the services were performed in a manner highly interesting.

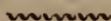
On Thursday evening, December 21st, the Rev. John Smitzer was solemnly set apart to the work of an Evangelist by prayer and the laying on of hands. The services on this occasion were as follow. The hymns were given out by the Rev. Johnson Chase, pastor of the church; the Rev. John Ellis made the first prayer; the Rev. John Stanford read a portion of the scripture; the Rev. William Ballentine (recently from England) delivered the sermon from 2 Tim. iii. 17; the Rev.

John Williams offered up the ordination prayer; the Rev. John Stanford delivered a very lucid and impressive charge to the candidate, which he closed by presenting the Bible to him, as his principal directory through life. The right hand of fellowship was then given by the Rev. Amasa Smith, in behalf of all the ministers present; after which the Rev. Johnson Chase offered up the concluding prayer; the services were then closed with an Anthem, by an excellent choir. The services were all solemn and deeply interesting: and notwithstanding the weather was very unfavourable, a very large and highly respectable audience attended.

Mr. Smitzer at present is preaching for the Baptist Church at New Town, (L.I.)

On Friday evening, the 23d of February, 1821, in the meeting-house of the Third Baptist Church, Philadelphia, was set apart to the work of the ministry, by solemn ordination, Mr. SAMUEL HUGGENS, member of said church. The services were opened by prayer, by Rev. Ira Chase, after which the Rev. Mr. Griffin delivered an animated discourse from 2 Cor. ii. 16. "And who is sufficient for these things?" Mr. Chase proposed to the candidate the usual questions, and re-

ceived replies that were pleasing and satisfactory. Rev. Mr. Peckworth, pastor of the church, offered the ordination prayer, while hands were imposed, and afterwards, with an affectionate exhortation, presented the Bible. The charge was delivered by Rev. Dr. Staughton, from 2 Tim. iv. 5. "Do the work of an evangelist." The assembly was large, and the services impressive. The light of the countenance of the King in Zion appeared to fill the place.



BAPTIST CHURCH IN ROXBURY.

March 17—At the New Baptist Meeting-House in Roxbury, the Baptist church in that town was first publicly recognized by a delegation from five Baptist churches in Boston and vicinity, who had previously convened at the

house of Mr. Antepas Jackson, for the purpose of becoming acquainted with the faith and order of this new Church. The public exercises were commenced with singing; prayer was offered by Mr. Bela Jacobs, of Cambridge; and Mr. Sharp, of Boston, delivered a discourse from 1 Tim. iii. 15. *The church of the living God, the pillar and ground of the truth.* Supplications were then made for this newly organized body, by Mr. Grafton, of Newton. Dr. Baldwin addressed the church, and presented the hand of fellowship in behalf of the churches; and the concluding prayer was made by Mr. Elisha Williams.

Mr. Grafton, of Newton, preached in the evening from 1 Cor. iii. 11. *Other foundation can no man lay, than that is laid, which is Jesus Christ.*

MISSIONARY CONTRIBUTIONS

Received by the Treasurer of the American Baptist Board of Foreign Missions.

1820.

Nov. 3.	By J. Skelding, Esq. from Elder Harrington, Washington, Warren and Saratoga Associations,	- - - - -	\$6,65
20.	By J. Olmsted, Esq. Madison Auxiliary Society,	- - - - -	136,00
	By Mr. Wm. Sturgis, Female Cent Society, Kinderhook,	- - - - -	11,75
	By Rev. Timothy Brewster, Black River, F. M. S.	- - - - -	122,00
	By do. do. do. on account of Luminary,	- - - - -	20,00
25.	By Rev. S. Goodale, Genessee, (N. Y.) F. M. S.	- - - - -	137,41
	By Rev. Anson Sha, Ontario, (N. Y.) F. M. S.	- - - - -	40,00
28.	By Mrs. S. Bliss, Tolland, (Con.) Female Cent Society,	- - - - -	15,00
Dec. 18.	By Rev. B. Bates, Evangelical Society, Bristol, R. I.	- - - - -	6,00
30.	By J. M. Scott, Esq. Edgefield, S. C. Association,	- - - - -	50,00

1821.

Jan. 3.	By United States Quarter Interest,	- - - - -	254,23
	By Bank of America Dividend,	- - - - -	7,50
	By New York State Stock,	- - - - -	30,00
Feb. 30.	By William Manning, Esq. Worcester, Mass. F. M. S.	- - - - -	200,00
	By Stratfield, Con. Female Mite Society,	- - - - -	26,00
Mar. 7.	By Rev. L. Bolles, Salem, F. M. S.	- - - - -	100,00
9.	By William Plumer, Esq. Poughkeepsie F. M. S.	- - - - -	100,00
19.	By James Loring, Boston F. M. S.	- - - - -	474,12
	By do. do. for Heathen Schools,	- - - - -	4,03
	By do. do. for Indian Mission in the U. S.	- - - - -	20,00
	By do. do. for Translations of the Bible,	- - - - -	1,80
	By Samuel S. Law, Esq. Sunbury, Ga. F. M. S.	- - - - -	131,81½
	By do. do. Sunbury, Ga. Female Cent Society,	- - - - -	141,00
	By do. do. Mrs. Christiana Kirkland's Legacy,	- - - - -	670,00
	By do. do. by Negroes,	- - - - -	5,18½

JOHN CAULDWELL, *Treas.*

\$2710,54

SALEM BIBLE TRANSLATION AND F. M. SOCIETY.

The Treasurer of this Society has received the following sums, from September 30th, 1820, to February 22d, 1821.

From Mr. F. Lincoln (collections by him,) viz	Beverly Juvenile Society for educating heath-	- - - - -	3,00
From a female friend, in Beverly,	en Youth,	- - - - -	4,87
South Reading at a concert of prayer	Mission Box, in Bap. Vestry, Newburyport,	- - - - -	3,32
Mission Box, per Eunice Eaton, South Reading,	Part of a contribution,	- do. - - -	50
Abigail Davis, Secretary of S. Reading Baptist	John Moulton,	- do. - - -	60
Female Miss. and Education Society,	Charles Brown,	- - - - -	

Bap. Female Soc. in Newburyport per A. M.	J. Moriarty, - - - - -	1,00
Emerson, - - - - -	S. Sweetser, - - - - -	1,00
Stephen Webb, - - - - -	Stephen Webb, - - - - -	3,00
M. Webb, - - - - -	S. Myrick, - - - - -	1,00
M. Shepherd, - - - - -	Dea. Blanchard, - - - - -	1,00
S. Sweetser, - - - - -	Col. Henry Whipple, - - - - -	1,00
Dea. Upham, - - - - -	R. Cogswell, - - - - -	1,00
Dea. Blanchard, - - - - -	E. Fuller, - - - - -	1,00
St. W. Shepherd, - - - - -	S. W. Fenno, - - - - -	1,00
Col. J. Page, - - - - -	Dea. Upham, - - - - -	1,00
Dea. Rugg, - - - - -	Dea. Rugg, - - - - -	2,00
J. M. Farnam, - - - - -	J. Colby, - - - - -	1,05
Robert Upton, - - - - -	J. Midet, - - - - -	1,00
C. Webster, - - - - -	E. Gunnison, - - - - -	1,00
David Moore, - - - - -	R. Upton, - - - - -	1,00
Py. Dodge, - - - - -	A. O. Chapman, - - - - -	1,00
S. Myrick, - - - - -	Py. Dodge, - - - - -	1,00
Rev. L. Bolles, - - - - -	Lilly Eaton, - - - - -	1,00
Robert Cogswell, - - - - -	Capt D. Moore, - - - - -	1,00
N. Roundy, Beverly, - - - - -	Rev. Mr. Davis, - - - - -	1,00
R. Dodge, do. - - - - -	H. King, - - - - -	1,00
Benjamin Kent, Danvers, - - - - -	Rev. Mr. Kimball, - - - - -	1,00
L. Ayres, - - - - -	Lydia Ayres, - - - - -	1,00
Collection in evening, after sermon, at Rev.	B. Kent, - - - - -	3,00
Mr. Bolles's Meeting House, - - - - -	J. M. Faroham, - - - - -	1,00
Added by a female after the collection a	Rev. Mr. Buswell, - - - - -	1,00
light pistareen, - - - - -	S. W. Shepard, - - - - -	1,00
Rev. E. Nelson, Lynn, - - - - -	Rev. N. W. Williams, - - - - -	1,00
Lydia Ayres, - - - - -	Col. Jno. Page, - - - - -	1,00
James Brown, Hamilton, - - - - -	N. Roundy, - - - - -	1,00
Children in Mrs. Lydia Brown's school (for	M. Webb, - - - - -	1,00
heathen children,) - - - - -	Savings Bank Interest, - - - - -	7,05
Betsey Needham, - - - - -	Missionary Contribution, - - - - -	5,00
A female friend, - - - - -		
A female friend, - - - - -		
Mr. R. Cogswell, additional collections by him, 6,00		
Rev. L. Bolles, - - - - -		
G. Webster, - - - - -		

\$161,41

EBENEZER SECCOMB, *Treas.*

Poetry.

On the Lord's-day evening previous to the departure of the Rev. Mr. Ward from New-York, he preached a farewell sermon in the Rev. Dr. Romeyn's church; on that occasion, the following Hymn, composed by a friend of Missions, was sung at the close of the service.

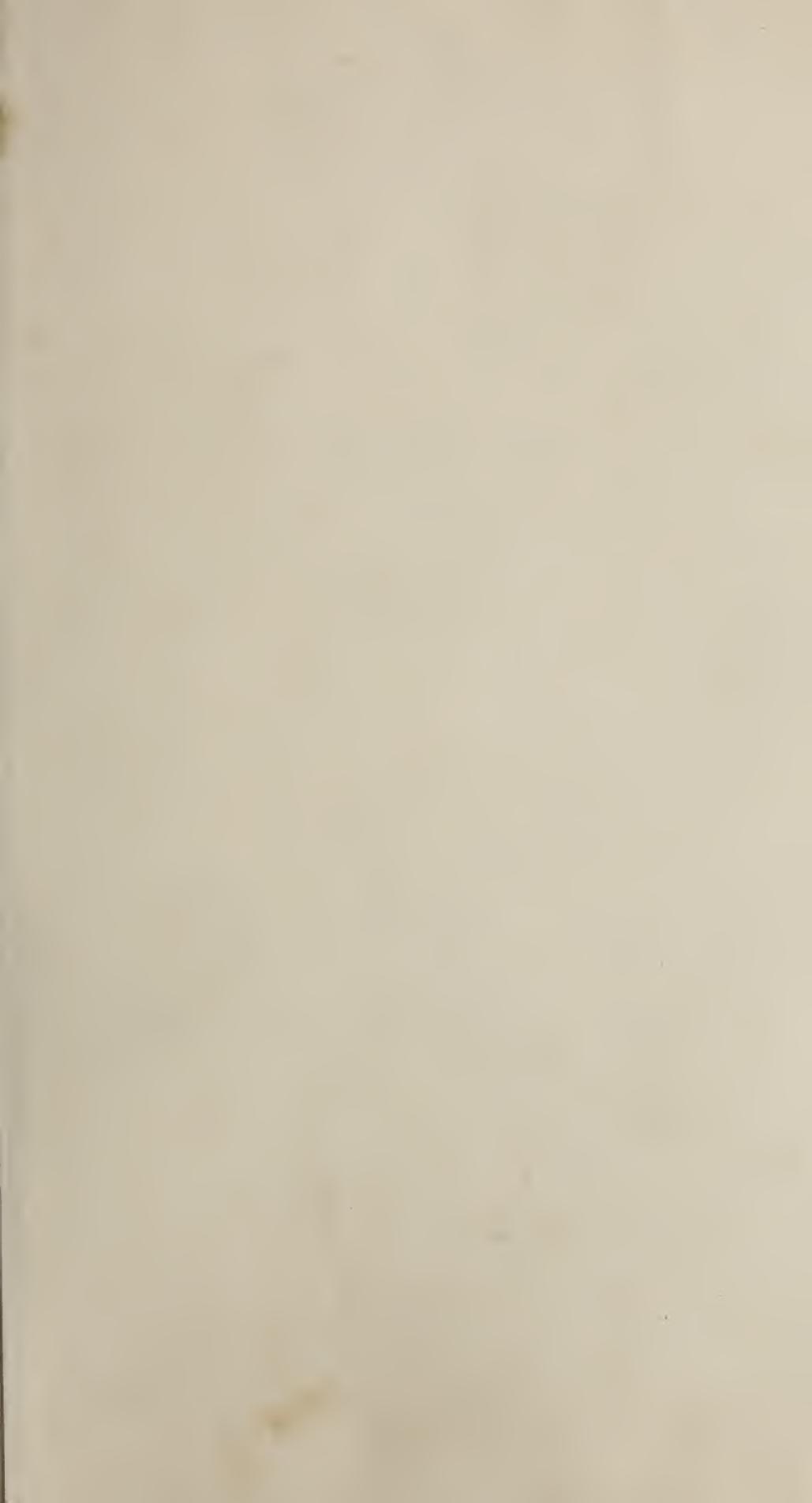
FAREWELL HYMN.

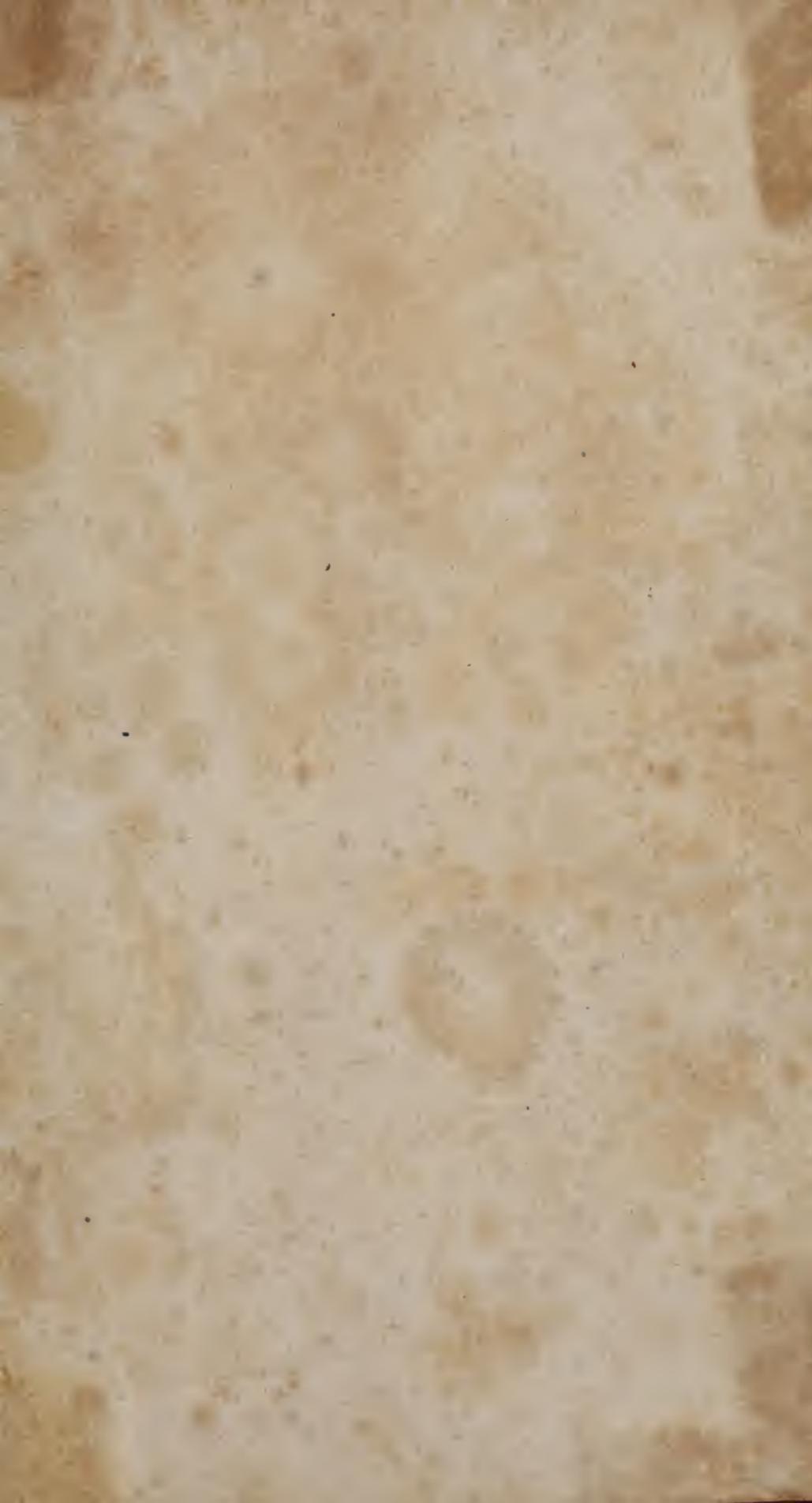
Where India pours her hundred streams,	From the East, to lands more Eastern
To fertilize her plains;	His pity made him move; [still,
Amidst her shining fruits and gems	He went to do his Master's will,
Dark Superstition reigns.	And in his Master's love.
There Nature stands, suffus'd with blood,	Thence to the West, with generous mind,
Her finer feelings dead;	He came to seek our aid;
She gives her infants to the flood,	He feels America is kind,
And makes the fire her bed.	And all his toil repaid.
What Christian heart but must bewail	Again he flies to Pagan shores,
Her agonizing throes;	To tell of JESUS' love;
From one this night we've heard the tale,	The Saviour, whom his soul adores,
Whose eyes have seen her woes.	Their Saviour too will prove.

Then let him share our gifts and prayers,
While yet we see his face;
The LORD sustain his numerous cares,
And fill his soul with grace.

Accounts from Calcutta have been received as late as November, by which we learn, that Mrs. Judson's health had so far improved, that her physician thought she might with safety return with her husband to Rangoon. And in a letter to a friend (without date) she writes, "We expect to leave Calcutta in a day or two, and again enter our field of labour in Burmah."

Editors.





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